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The Missionary Herald

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Dr. Stover at Bailundu

IT is with great satisfaction that we can report the return of Dr. W. M. Stover to Bailundu, his original station in West Africa. His experience within the last two years has been eventful. More than two years ago, declining to come to America on the furlough due him, he went to England to meet his wife and daughter, who were returning from America to their field of work in West Africa. While in England the Portuguese officials decreed that he should not return to Africa, basing their decision upon charges of refusals to submit to Portuguese authorities. The charge was denied, and, not believing that the decree of exile would be insisted upon, Dr. and Mrs. Stover, with their daughter, went on from England to Lisbon in the summer of 1908. But months passed and the colonial authorities refused to withdraw the prohibition. Miss Helen Stover went on to Africa in the spring of 1909, and in July was followed by Mrs. Stover, who reached Angola in August, while Dr. Stover still waited patiently at Lisbon. It was a most trying experience, and for a time it seemed as if there was no hope of changing the decision of the colonial authorities. But in January last, through the patient efforts of United States Minister Bryan and the good offices of our government, permission was given Dr. Stover to return to his mission, though not to Bailundu. Arriving at Loanda, February 15, he awaited the permission of the local governor to proceed. When this was given he went to the interior, reaching Ochileso near the borders of the Angola province. Here he was prostrated by sickness, but on his recovery has received permission to go on to Bailundu, and our last word is that he has entered upon the journey of a few days which would bring him to his old station. Thus after nearly two years of waiting and wandering we can imagine with what joy the natives, as well as the missionaries, will receive him, and also with what joy he will there take up work among the people to whom he went twenty-eight years ago. We are hopeful that the outcome of this trying experience will be a more secure hold upon the people by the whole missionary body in West Africa and a greater assurance of stability in the relations of the missionaries to the Portuguese government.

The History of the Board

OUR readers probably know that the editor of the *Missionary Herald*, Rev. W. E. Strong, being released temporarily from editorial work, has been engaged the past two years upon a popular history of the Board covering the record of one hundred years. Naturally the editor has not been inclined to say very much on his own part in regard to this work; but we wish to take advantage of his absence on vacation to commend the history to all our readers. Its publication is assured by the time the Board meets in Boston next October.

The volume will be issued by the Pilgrim Press. It will be a volume of about five hundred pages, and will be richly embellished by illustrations and newly prepared maps in color. The title will be, "The Story of the American Board," which should sufficiently indicate the popular nature of the work. While a scientific and volumi-

nous treatise upon the Board's remarkable history would be a work of great value to students of missions, it was felt that the first demand is for a shorter volume which will be read widely by ministers and laymen, and which is within the reach of all on the score of price. We venture to affirm that not only have these demands been met by the history which has been prepared, but that the volume will prove to be one of absorbing interest and of real literary charm.

We bespeak for the volume a very wide circulation, not only among Congregationalists, but in missionary circles generally. We believe, also, that this volume will find its way into a very large number of public libraries.

Re-enforcements

THE season of the year has arrived for the departure of many missionaries, new and old, for their fields of service. Rev. Murray S. Frame sailed on August 6 on his way to China. He was born in Hudson, Wis. Both his father and grandfather were Presbyterian ministers. He has an elder brother who is a medical missionary in Persia, and a sister who is under appointment for the same mission. Mr. Frame was trained in Wooster (Ohio) Preparatory School and University, and was graduated from the latter in 1901, being valedictorian of the class. When only twenty years of age he accepted a call to become a teacher in the Forman Christian College in Lahore, India, and spent three years in that service. On returning to this country he entered Union Theological Seminary in 1904 and received the degree of B.D. in 1907. He received a two-year fellowship from the seminary, spending the first year in Palestine and the second in Berlin, Germany. On returning to America he gave a year to postgraduate study, specially in Arabic, and received the master's degree from Columbia College. With this abundant equipment, and bringing highest testimonials, Mr. Frame rejoices in his appointment to the North China Mission, where he will be cordially welcomed.

REV. M. S. FRAME

REV. L. C. POWERS

Rev. Lawrence C. Powers, a native

of Tiskilwa, Ill., was graduated from the University of Illinois in 1907. He spent two years in the Oberlin Theological Seminary, and in 1909 came to New York and studied in Columbia College and Union Theological Seminary, and received a degree of M.A. During his years of study Mr. Powers rendered home missionary service in Montana. But the foreign missionary work has for years appealed to him strongly, and his interest has culminated in his offer of service and appointment in connection with the Madura Mission, which much needs such aid as he can render. During his residence at Oberlin his church membership was with the First Congregational Church, and while in New York it was with the Broadway Tabernacle. On June 12 he became a member of the Central Congregational Church, Galesburg, Ill., Rev. J. P. Huget, pastor, which church has adopted him as its missionary. He received his commission in that church on June 25, the commission being extended in behalf of the American Board by District Secretary Hitchcock.

Rev. Leonard J. Christian was born in Albany, N. Y., and his early life was spent in duties about his home. In 1898 he enlisted in the army and was later sent to Hawaii. Subsequently he was sent to the Philippine Islands. On the outbreak of the Boxer Rebellion he was sent with his company to North China, and was present at the siege of Tientsin and later at the siege of Peking. After the revolt he was stationed at Peking as one of the legation guards; here he was converted to Christ, and took up some work in connection with the Young Men's Christian Association. He so commended himself to Dr. W. S. Ament, Miss Luella Miner, and others that under their advice he came to the United States and entered Oberlin Preparatory School and later the Theological Seminary, from which he was graduated the present year. His scholarship has been of a high grade, and he has been a leader in all positions he has been called to occupy. His experience has been varied and extensive, and he is glad now to return to China for labor in connection with the Foochow Mission.

We have also to chronicle the departure to Western Turkey of three others not now under full appointment, but who go out for terms of service, two in connection with the Woman's Board of Missions, Boston. Miss Sophie S. Holt was in Turkey from 1901 to 1903, but the state of her health compelled her giving up this service, and she returned to the United States. Her health is now sufficiently restored so that she goes back for three years to aid in the school at Adabazar. Miss Grace Kellogg, of Brookline, Mass., a graduate of Smith College and a highly successful teacher, goes, by her own preference, for a term of four years under the Woman's Board of Missions, to occupy a very important position at Gedik Pasha, Constantinople. She is a member of the Harvard Church, Brookline, and is highly recommended for the service she has undertaken. Mr. Lyman Cady goes for a three

REV. L. J. CHRISTIAN

years' term of service as instructor in Anatolia College, Marsovan. Mr. Cady is a recent graduate of Iowa College.

Religious Revolution in Spain

At last Spain also seems to be approaching a national religious reformation. On May 31 a royal decree was issued directing that all religious orders not authorized by the Concordat of 1851 should immediately dissolve, or enroll themselves under a law provided in 1887 for that purpose. Another decree was promulgated at the same time removing humiliating restrictions from non-Catholic bodies, giving them a large measure of liberty in matters of public worship.

That Rome has taken strong issue with the courageous and radical premier, Señor Canalejas, goes without saying. The conflict at this writing is sharp, with the Catholic party in Spain lined up with the Vatican, while the liberal republican and Protestant elements are united in the support of the government. Lines of separation between the two parties are clearly drawn, while the clerical or Church party is talking of radical steps for the coercion of the government into submission to the pope. Such an act of violence upon the part of the Church could not fail to unite the many liberal parties and force them into concerted action for securing, not only religious liberty, but the maintenance of national integrity.

It is no wonder that Spain is smarting under the rapid increase in late years of religious bodies that have fled there for refuge from France, Cuba, the Philippines, and other countries. Some 3,253 religious orders in the country were reported last year. Many of these represent great wealth, but themselves furnish nothing to the State by way of taxation, while they make exorbitant demands upon it by way of concessions. It is no wonder that the people have become weary of the load and are now eager to throw it off. That the government has a large following is revealed by the 80,000 people who made demonstration in Madrid on July 3 of their appreciation of the government measure, and by similar exhibitions in Seville, Barcelona, Bilbao, Gijon, Santander, and other centers. It would be a grave mistake for Rome to attempt by force to suppress the manifest purpose of the best intelligence of Spain to achieve a larger measure of religious liberty, and to throw off a part, at least, of the increasing burden imposed upon the people by the state Church. The present movement owes its inception to the increased general enlightenment of the people, through their wider knowledge of the great free Christian nations and their better understanding of the functions of the State as distinct from those of the Church. There can be no question as to the final issue of the conflict. The right will win, and Spain will ultimately afford freedom of conscience and liberty of worship to all its subjects. The end is not yet. The principles which the liberal party are now defending are the principles of Protestantism, which make stable and safe every Christian nation.

The Death of Dr. Guinness

Inadvertently there was omitted from last month's *Herald* notice of the death of Dr. H. Grattan Guinness, which event occurred at Bath, England, on June 21. He is widely known as an evangelist, occupying an independent position, and as the head of the Regions Beyond Mission, an organization which claims to have sent out about one thousand missionaries to different parts of the world. Dr. Guinness and his family have been heartily in sympathy with the China Inland Mission, though not organically connected with it. The training institute known as Harley College, at Bow, England, was under his care, and it seems to have been one purpose of his life to establish missions, and after establishment to transfer them to the care of other organizations ready to take them up. The last mission which remained under his care, or the care of his son, Dr.

Harry Guinness, was on the Congo River, which mission has been specially active in the exposure of the Belgian atrocities throughout that region. Dr. Guinness was a devout and vigorous writer, and was specially an advocate of premillenarian views.

Hilarious Giving

OUR missionaries in Ceylon are rejoicing greatly over a new bestowal of the grace of giving upon the members of their churches. Two or three schemes requiring larger contributions than ever have been presented, entirely by the people themselves, including a centennial gift for the Board and a proposal to place the salaries of the unordained preachers on a better basis. The doubling of the contributions followed, though this proved insufficient, and a regular monthly rate was arranged for to provide for the needed advance. Responses came readily and personal offerings followed, so that the object was secured, and also a number of catechists, whom the mission previously supported, were taken up by the churches. Enlargement and readjustment of the work of these laborers followed. The effort has infused new life into the churches and gives much joy. It is another illustration of what the Scriptures call "hilarious giving."

The Crescent and the Cross

ONE of the most interesting as well as the most difficult problems which faces Christendom today relates to Mohammedanism. Missionaries from India and Ceylon refer to this subject repeatedly, while those from Turkey are especially concerned as to the situation about them. At a recent meeting of the Prudential Committee Rev. Dr. Edward Riggs, of Marsovan, who has been a missionary in Turkey for forty-one years, and Dr. F. D. Shepard, who has been a medical missionary at Aintab for twenty-eight years, ministering most effectively, made some interesting statements in regard to the work in that empire. These experts affirmed that the two hundred million Mohammedans have much greater solidarity, resisting power, and power of propaganda than any of the other non-Christian religions. The point at which to reach them is in Turkey, where are their religious shrines, Mecca and Bagdad, their sultan being the caliph. If we can win the Turkish race to Christianity we shall secure the people of other lands who hold their faith. The American Board has special responsibility in this matter. From the condition of affairs no one can step in and do its work. It has in its hands the plant which, with some enlargement, will enable it to undertake the evangelizing of Mohammedans efficiently. The effect of the political and social disturbances of recent years has been to create a great wave of desire, revealing the deep need of Christ on the part of Mohammedans and emphasizing the responsibility of the Christians in Turkey to show forth Christ in his true light. Under the old *régime* we could have had a considerable number of the Turks; now we should have a large number of the student class of that race. But we must reorganize our preparatory departments to fit them for college, for Mohammedan pupils will not attend the Armenian or Greek preparatory schools.

We have in Aintab, within one and a half day's journey from the hospital, at least 1,200 purely Mohammedan villages where nothing has ever been done in the way of evangelistic work. We have had patients probably from half of these villages in the hospital, and Dr. Shepard declared he knew he should meet a warm welcome if he could go out among them. Aintab, for instance, needs a sufficient staff to enable one man to be all the time in the field as a touring evangelist. There is no indifference to religious matters on the part of the Turks. Dr. Shepard has had special opportunity to come in touch with Turks, officials as well as military men, and has talked with many of them freely on religious matters; and he affirms confidently that the field is open to us.

OPIUM SMOKERS

THE NEW OPIUM WAR IN CHINA

By District Secretary W. L. BEARD, of New York

NO nation ever faced a stiffer proposition than China when she set about freeing herself from the curse of opium. Her treaty with a foreign Power obliged her to admit it from India, her own people were growing it in large quantities, the acreage was yearly increasing, and the profits big. The opium habit had fastened itself on men and women of all classes; the highest officials, the gentry, the merchants, the farmers, the artisans, the coolies, were using it. And the confirmed opium user must have his smoke or at least his pill every day, and the influence of the opium is to destroy the will power to such an extent that there is left in the man himself very little energy to fight the appetite. The opium pipe had become a social demand; a guest was not properly entertained without it, and every social function had its opium divans; the large merchants talked with their customers over the opium pipe.

China realized that opium smoking threatened the very existence of the empire, and after much talk an edict went from Peking to all the provinces to stop the use of the poison. England agreed to release her from the obligation to import it, decreasing the quantity from India yearly for ten years, when it might cease, provided she stopped the production within her own borders. China then had a threefold task: (1) To shut the opium dens; (2) to stop the private consumption; (3) to stop the raising of the poppy.

Now what has she accomplished in these lines? In answering this I shall confine myself to what I have seen in Foochow, the capital of Fukien province, and in the country districts in the northern part of that province, a region with about 12,000,000 people. From all reports which I have

been able to get, the purpose in all parts of the empire is the same. Localities differ in the progress made, and I judge Foochow is in the front ranks in her advance of this reform.

Five years ago there were more opium dens in this city of 1,000,000 people than there were rice shops, and rice is the food of the people in this region. As we walked the streets, the finest fronts were those of the opium joints, and the fumes were almost constantly in one's nostrils. In two years' time every one of these places was closed and became a rice shop or a tea house or other equally useful shop. Today there is not one place in the city where a man may go for a smoke of opium. There are places controlled by the authorities where opium may be procured by those who have the proper license. The officers of the Anti-Opium League know every smoker and all about him, and the amount of opium he can buy daily is stipulated by the league. This is necessary, for it would mean certain death to a man who had used the drug steadily for years to stop at once. The league has also opened refuges where smokers may go to receive help in breaking off the habit.

Five years ago the fields in all directions from Foochow were beautiful with the poppy blossom; for the past two years I have not seen one poppy plant. I have heard of two or three fields in remote places which were destroyed as soon as the authorities were cognizant of their existence.

Early in 1909 the league in Kucheng, a county 100 miles inland from Foochow, decided to eradicate opium entirely before the end of the year, not waiting for the ten years of the treaty to expire. An estimate was made of the loss to the importers for this county. The money was raised by subscription, paid to the proper authority, and a receipt taken. A Chinese wholesale dealer from Canton contested the league's action, enlisted the services of a foreign firm in Foochow, who in turn asked the help of the foreign consul, who demanded of the viceroy of Fukien that the traffic be reopened in Kucheng. This was done, and at least twelve shops were selling opium in that region for some four or five months. But the Foochow Provincial League came to the rescue, and in November, 1909, the Cantonese was arrested and punished, and every shop closed. This county is clear of opium.

In a sentence, then, Foochow has stopped the public sale of opium and the public smoking of opium; she has her hand on the private consumption of the drug so well that she knows the name of every smoker, his residence, how long he has smoked, how much he uses, and how fast he is decreasing its use.

How has this been done? The central government sent through all the provinces edicts making the public sale of opium and the cultivation of the poppy illegal. Anti-opium leagues were organized in all the provincial capitals, and then branches of these in the smaller cities. In Foochow the credit for the success of the movement is due to the league. These men have led the officials in the work and they have used the officials. This league is officered by the best citizens of Foochow, regardless of whether or not they are Christians. They have a vigilance committee for each section of the city, whose duty is to find out who is breaking the law, either by selling or by smoking, and then to surprise the man in the act, seize him and all his opium and all the utensils in use. The quarterly reports of this vigilance committee make interesting reading. More than one member of these committees has come out of a raid with a black eye and bruised shins. The pipes, lamps, and other utensils used in the preparation of the opium are collected after being seized, and from time to time burned in some public place by the league, with great demonstration, in the sight of thousands of people. I attended the seventh burning in Foochow shortly before leaving, last January. The number of pipes

BURNING THE OPIUM PIPES

alone burned up to that time was around ten thousand. Among other things thrown into the caldron were several thousand American cigarettes, for the league is fighting the introduction of this foreign product because almost as injurious as the opium, and the government makes it unlawful for a Chinese student under twenty-five years of age to smoke the cigarette. In this the Foochow league seems to be winning the day.

In addition to the execution of the law against the use of opium the league at once began a vigorous crusade of public education. The press and platform were both used, and once a year the birthday of the league is made an all-day festival, during which practically every person in Foochow is reminded of the anti-opium work. How? A large temple is beautifully decorated with bamboo, evergreen, and banners. Invitations are sent to all the Chinese officials and gentry, the foreign consuls, officials, and missionaries, and such organizations as the Young Men's Christian Association and the government schools and colleges are all invited. Public addresses are given from 9 A.M. till 5 P.M. Public opinion is so strong that a Chinese official who has not entirely reformed will speak on the platform against opium because he dare not decline the invitation of the league. But the most potent influence of the day's work is the part of the government colleges and schools. Each in turn marches through the streets of the city in uniform, with banners and music, always bringing up at the big public meeting. Thus nearly every street has heard and seen the movement against opium sometime during the day. At the close of the college year the students in the upper classes are given literature by the league and told to organize branches in their home villages and shut up the opium dens there. Of course the use of opium by Chinese students of the modern schools would be considered a sin against the government.

Now what is the relation of mission work to all this? (1) No one will ever know how much credit to give to the teaching of missionaries and of Chinese Christians on the sin and resultant evil of opium smoking. But this teaching has so taken hold of the Chinese church that no man who uses opium at all is admitted. So far as one can

see this teaching and example have been the foundation of the whole work. (2) The mission hospital first gave assistance to men in breaking off the use of opium. The missionary physician and the Chinese assistant have often watched all night by the man in critical stages. And however imperfectly the refuges of the leagues may follow the methods of the mission hospitals, the measure of their success must go to the credit of the missions. (3) From the beginning this crusade has had the moral support of the missionary body. The Chinese testify to the great help this has been to them. It has given them confidence, strength, and courage. But this is not all. The leaders of the movement have continually invited the missionaries to their committee meetings and asked of them counsel, and the missionaries have had important parts on the program of the public meetings.

No one realizes more keenly than the Chinese that the victory is not yet won. They say: "We have made only a beginning. There is a lot of hard work ahead." They ask us to give them credit for being sincere in their professions of hatred toward the use of opium, and that we give them our hearty sympathy in their efforts to rid the empire of this curse. Humanly speaking, the success of the anti-opium leagues in China could not have been attained without the aid of missionaries, and the time and strength given by the missionary to this work are most profitably spent. He is rubbing up against the men who are making the new China.

AN INTERVIEW WITH JAPAN'S PRIME MINISTER

By Rev. J. D. DAVIS, D.D.

JUST before leaving Japan, last April, the writer, being urged by prominent Japanese who secured an appointment with Marquis Katsura, went to Tokyo, accompanied by President Harada of Doshisha College. The prime minister received us most cordially, and gave us an interview lasting an hour and a half. This eminent statesman has been in public life for thirty-two years, was prime minister during the Russian war, and now holds that office for the second time. He was greatly pleased when he heard of our coming to Tokyo for the express purpose of meeting him, especially as he knew of my work and friendship for Japan for nearly forty years. He talked with us freely and earnestly, and in substance as follows: —

Japan and America have been closely allied since the coming of Commodore Perry. Japan has been led largely by America. The whole nation has realized the fair dealing and friendship of America during all these years, especially by the sympathy of America during the Russian war. He greatly appreciated President Roosevelt's efforts to bring peace at the close of the war. President Roosevelt sent him a personal letter of friendship. Lately individuals have expressed other sentiments, but the Japanese people are very cool and do not get excited over these utterances, because of the long-known friendship of America. If such reports had come from any other country it would be different.

President Taft is his personal friend, and he met him when governor-general of the Philippines and on his later visit in Japan. He assured Mr. Taft that Japan has no desire for the Philippines, and was heartily glad when the United States came into the Far East by the acquisition of the Philippines, because

she felt that it would help toward a peaceful solution of the Far Eastern problems, and would also stimulate its peoples to develop the best civilization. Japan would be sorry to see the United States withdraw from the Philippines. He had said to Mr. Taft that Japan wished the United States to feel perfectly free to deal with the Philippines and to leave Japan free to deal with Korea. Bad things are said in America by individuals, from policy or self-interest, but with the mutual friendship existing between himself and President Taft, and each having the influence they have in politics, no difficulty is likely to occur to break up the friendship of the two nations.

In regard to the reported speeches of Mr. Schiff and Mr. Shaw, they were doubtless misrepresented by the newspapers; at any rate we know that they do not represent the feeling of the American people.

Soon after coming into office as premier for the second time, Marquis Katsura secured the adoption of the mutual agreement with the United States, which he felt would perfect the bond of union between the two nations and make for a lasting peace in the Far East. He also secured the arbitration treaty which has been made with the United States. His influence was exerted to have Mr. Uchida appointed as minister to Washington, because of his friendship for America and because he had been in the Doshisha, his wife being a graduate of Doshisha and educated further in the United States. He is glad that foreigners are to be able to own land in Japan. Japan is perhaps the only nation where Christianity has entered with so little persecution as has come to Protestant Christianity here. As the result of the presence of Christians in the army and Christian work, the Japanese realize that Christianity is not antagonistic to the government. [It is known that the marquis himself is interested in Christianity. His first wife was a member of the Bancho Church in Tokyo and Mr. Kanamori preached her funeral sermon, which made a deep impression on her husband.]

He thinks that much of the talk in opposition to the Japanese in California is for the purpose of gaining votes and influence in elections. He has tried his utmost to solve and regulate the difficult problem of emigration. He feels that both nations should emphasize sincerity and truth. He says the Japanese are very humble, yet Japan's progress must be recognized. Japan is more advanced than some European nations. All the men now in power in Japan are educated in Western learning. If America will recognize this as President Roosevelt did and treat us fairly, there will be no trouble. All should recognize the position Japan has reached. He is very glad to express his honest, earnest convictions along these lines to any one who will quote his views to the people in the United States. He authorized us to use his name freely.

I will say in conclusion that I was deeply impressed with the sincerity and honesty of Marquis Katsura in this interview. Every word seemed to come from his heart. I feel sure that Japan is so earnestly desirous of peace that only something which would directly or indirectly imperil the life and existence of the nation would force Japan into war. The day after our interview with Marquis Katsura we also had one with Count Okuma. He was most cordial, and said that misunderstandings will occur, but if America knows the real heart of Japan, and how cordial she feels toward America, all difficulty will disappear. There have been fifty years of friendship between the two countries; this friendship should increase, and there is no reason to doubt that it will. With America, England, and Japan united to use their influence for peace, the outlook is hopeful. If Germany would join them the peace of the world would be assured. This will come in time.

IMPRESSIONS AS TO THE EDINBURGH CONFERENCE

A FEW American representatives in attendance at the Edinburgh Missionary Conference have responded to our request, that within about the limits of a postal card they give the special impression made upon them by the Conference. Their replies are here brought together. — THE EDITOR.

Samuel B. Capen, LL.D.
Boston, Mass.

The Conference was great (1) in its *personnel:* leaders from Europe and America, missionaries from the Near and Far East and the Fiji Islands met with the lords and archbishops; (2) in its preparation: the reports of the eight Commissions put into the hands of the delegates before they reached Edinburgh enabled the Conference to find itself from the word "go"; (3) in discipline: the ringing of the seven-minute bell brought down all alike, whatever their titles; (4) in earnestness: three sessions a day for eight days was a challenge to physical strength, but the members responded faithfully; (5) in unity: no such oneness of purpose and forgetfulness of sectarianism was ever before seen; (6) in a unanimity of utterance for more preparation for missionaries, especially to meet the trained minds of the East; (7) in spiritual power and the place given to prayer; the half-hour "service of intercession" in the center of the meetings each day was the most significant thing of all.

The whole church for the whole world is the meaning of this great Conference.

William Horace Day, D.D.
Los Angeles, Cal.

One comes away from Edinburgh with a new ideal for a conference of Christians. It was the rare combination of the American capacity for conciseness and directness with the British discrimination in discussion and reverence in prayer. The great problems of the militant church were analyzed and keenly discussed point by point till the whole field was before us and its difficulties unflinchingly faced. Most striking were the periods of intercession, after the conferences on great subjects had led to a new consciousness that without Him we can do nothing. The leaders for these periods had evidently made most careful and devout preparation. There was almost no trace of the slipshod irreverence of some of our pulpit prayers. Searching discussion prepared us for prevailing intercession.

Rev. Frederick B. Bridgman
Durban, South Africa

The Conference was a wonderful illustration of that co-ordination of business method and sensitiveness to the Spirit which characterizes successful Christian enterprise. Without the perfection of local arrangements, the guidance of the Business Committee, the leadership of Chairman Mott, and unwearying attendance of the delegates, the Conference could not have achieved as it did. But though so businesslike, the atmosphere was charged with spiritual power. Jesus was in the midst. Witness the contagious brotherliness, the unanimous and exultant voice establishing the Continuation Committee, the uplift of the devotional hours, culminating in the last act of reconsecration. The Conference revealed anew not only the world's need, but one's own personal need, followed by fresh realization of the sufficiency of God in Christ. Other impressions were the authoritative tone of the Commission reports, the true value of which is doubtless yet to be appreciated; the notable contribution to the discussions by represent-

atives of Oriental nations; and from first to last the note of triumphant optimism.

Sidney L. Gulick, D.D.
Kyoto, Japan

The Conference was a great gathering of great men. The vastness of the problems and the momentous character of the issues grew increasingly impressive with each added day. The devotional meetings, with their solemn hush and frequent calls for silent prayer, rendered the magnificent singing doubly inspiring.

The scores of seven-minute speeches were packed with information and oftentimes scintillated with humor. Many of the thirty-minute addresses reached a high order of thought and power. But more inspiring than the addresses or the singing were the splendid personalities, consecrated, learned, able. The most impressive single feature was the manifest spirit of interdenominational good will. Often was the longing voiced that the real spiritual unity which pervades the Christian churches might find more adequate expression in work and in organization.

Mrs. Lyman Baird
Chicago, Ill.

From the initial gathering in the beautiful art gallery, where representatives from both continents exchanged greetings, to the closing night, when the hall was packed from door to door with 3,000 mature, earnest men and women, the Conference maintained its dignity and strength with unflagging interest. Bishops, clergymen, laymen, missionaries, and "elect women not a few" were there from every quarter of the world. All lines of thought converged to one point. It was a wonderful meeting. The atmosphere was charged with the spirit of union. Lord Balfour in his opening address sounded the keynote, and our Mr. Mott, in his simple, straightforward manner, closed the last solemn evening of consecration in the same strain.

The final impression was, to quote from Bishop Brent, that "this convention was called by God."

Edward Lincoln Smith, D.D.
Seattle, Wash.

The Edinburgh Conference has created a new literature in the science of missions which is destined to be standard for the next decade and to affect the development of missionary work over the whole world.

It has revealed the existence of a strong, widespread sentiment in favor of interdenominational co-operation in missionary activity, and has greatly strengthened that sentiment.

It has opened the eyes of Christendom to the vital strength and self-consciousness of the native church in many lands and to the evident purpose of those churches to develop their life and organization in their own way, regardless of the traditions of denominations at home to which they have owed their birth. Independence of the native church has been a distinctive note.

These facts, even if there were no others, would mark this Conference as constituting an epoch in the history of missions.

Arthur H. Smith, D.D.
China

One of the earliest and strongest impressions is that of an immense amount of skillful, organized, and persistent planning and hard work to bring this Conference about. In an age of highly specialized organization it was a unique and wonderful product. While it was in no sense "ecumenical," and only in a limited way representative, it was yet a far more comprehensive gathering of the Reformed churches engaged in missions than had ever before been possible.

Every vote was swift and unanimous. It was profoundly felt that the time of such a body at such a crisis was far too precious to waste in amendments to

amendments, or to waste at all. Every second was priceless, and for the most part all time was economized. Some English journals commented on the unprecedented infusion of American directness and snap. The wonderful spirit of unity was manifested in the felt presence of the Holy Spirit. What majestic pæans of praise, what unutterable solemnity of prayer, public and private, vocal and silent! No one who was present can ever forget it.

Perhaps the greatest and most comprehensive impression was the opening and steadily expanding vision of a possible *reunited Christendom*, which many of us have perhaps been (unconsciously) relegating to the spaces of eternity. But in view of the forces now in existence, operating with an evidently divine and cumulative power, why should it be thought incredible that the great Head of the church should incline the hearts of his children to come together? If ever the kingdom of God does come on this earth it must be by some such means as these. Vast spiritual energies are yet to be liberated. "The best is yet to be."

Miss Mary H. Porter
Peking, China

Days enough have passed since the Conference for impressions to define themselves, so that one may judge which of them will abide. Three things stand out more and more clearly.

First. That there we received what we did, because of the painstaking research of the Commissions. The results of this labor were presented to many acquainted with the *art* of missions, and so prepared to appreciate its science.

Second. The conciseness of speeches gave concentration. Strong men with full hearts condensed into seven minutes some of their most intense convictions.

Third, and *chiefly*. The devotional hours were a real laying hold on God, by a company who realized as perhaps never before that from him alone cometh power. Their hush, their quiet, their depth of feeling, no one who shared them can ever forget.

THE WHIRLING DERVISHES

By Rev. WILLIAM C. COOPER, of Salonica

CAN a man walk out on the floor and turn round and round at the rate of fifty-four revolutions per minute and, having had three one-minute spells of resting, keep up the whirling for twenty minutes at the same rate? Having whirled thus for this length of time, can he walk off in a straight line, bow to his superior, and resume the place he occupied before he began to whirl?

This is what was done last Friday in my presence and I took the data by my watch. If there are people who have doubts about it, if they will come to Salonica I can convince them any Friday in the year.

In going to see the dervishes I was fortunate in having as companion one of our pastors who knows Turkish well and who can also speak English. Having passed through the gate in that great, wonderful wall of the ancient city, the newest parts of which are more than half a millennium old, and which stands today in places perfectly intact and in parts a crumbling and picturesque ruin, we soon arrived at the mosque on the outside. We were early for the "services," and with true Oriental hospitality some of the attendants invited us into the coffee room to partake of the Turkish drink. In the course of our friendly conversation they soon found that I was from America, and it was not long until the high priest sent for us and received us with a hearty handshake and treated us to

THE DERVISHES OF SALONICA

more coffee. I took the occasion to ask some questions through my companion. The high priest told us that their order is 600 years old, came originally from Iconium, and had been established in Salonica for 300 years. I found afterwards from my encyclopedia that some of the orders of dervishes have existed for about six hundred years, and that there are from thirty to one hundred different kinds of them.

Our host further assured us that if a snake were to bite one of his order it would in no wise hurt him, though he did not offer to make a demonstration of it. He said that those of the order which is in Monastir can cure snake bite by applying their spittle.

He desired to know whether there were any followers of the "prophet" in the United States, and if there were any mosques. I said that there probably were a few followers, but that I had never seen a mosque.

When the time came to begin he called an attendant to take us to the visitors' gallery and to give us chairs.

Sixteen dervishes took part on the floor, and eight were in the gallery for a sort of choir and orchestra. One by one those on the floor came in and ranged themselves solemnly about the great circle, each covered with a black robe. Then the chief priest entered and sat in Turkish fashion on the rug at the head of the circle. After a long period of prayer by the high priest, one of the men in the choir sang a screeching and groaning solo in a grating voice. As I listened it seemed to me that it had no more religious value than some of the operatic solos we hear in our American churches.

After some more genuflections those below us threw aside their robes, marched slowly about the circle three times, at a certain point crossing their bare toes and bowing to each other, bowed before the high priest for him to kiss their caps, stepped out onto the floor and began to whirl.

In whirling one was in the center and the others ranged about him. For the most part each remained in a fixed position, but sometimes they passed slowly about the man in the center, as the rapidly revolving planets pass slowly about the sun. Some were dressed in white and some in brown or

black, and in each case the dress was made loose, so that the skirt stood out funnel-shaped during the revolution. The arms were also extended, and with a few exceptions were not lowered save at the three brief resting spells. I counted the revolutions of a thin, boyish fellow who seemed to go the fastest, and found that he was revolving fifty-four times per minute. Then I counted the slowest, and made his rate twenty-seven to the minute. They whirled for six minutes, then marched each straight to his place, and with folded arms rested one minute. Then they marched about the circle and bowed each before the high priest, who all the while retained his place on the rug bowed, and again began to whirl. This time they kept it up for two minutes, rested as before, and resumed for four and one-half minutes. The last period lasted seven and a half minutes. The men in the choir were all the while playing on some flutes and a curious drum.

We went again into the high priest's room and took a cup of coffee, as we were expected to do, and conversed for a few moments. Several others were in then, and the conversation was of people who had been miraculously healed by members of this order. We thanked the priest for his courtesy and he thanked us for coming. I wonder if a Mohammedan would receive as much courtesy if he came into one of our Christian churches in America.

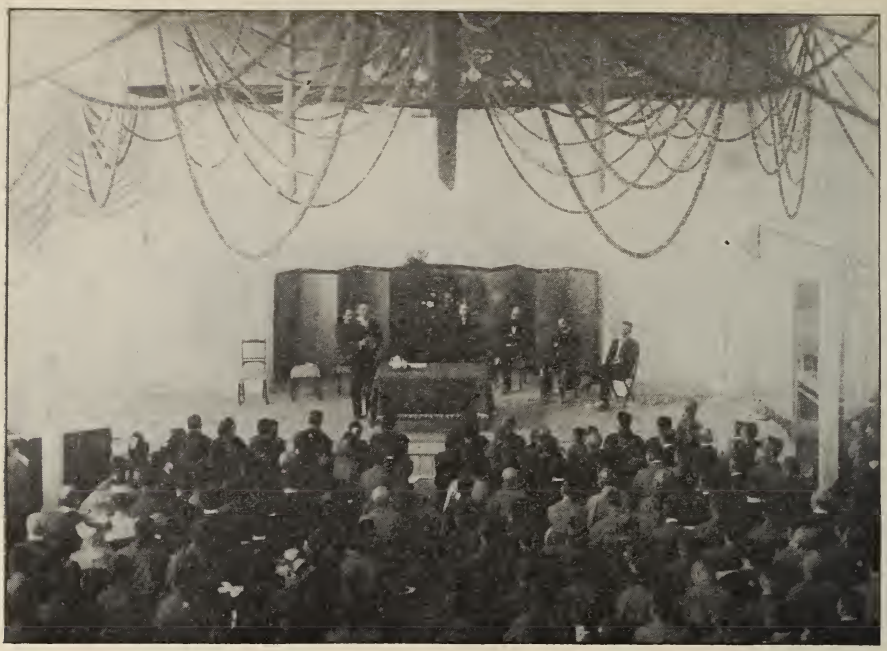
I went home feeling sad for the men who do these things, and saddest of all that they think that such a thing is worship of God.

THE NEW EVANGELISM IN OSAKA

By Rev. GEORGE ALLCHIN, of the Japan Mission

THE twentieth day of March, 1910, witnessed the baptism of 355 adults in the six Congregational (Kumi-ai) churches of Osaka. The evangelistic efforts which culminated on that day cannot be called a revival, but an ingathering, and the methods employed were those of the Chapman rather than the Torrey type. There was no excitement, no attempt to arouse the feeling unduly; but a persistent, persuasive appeal to the reason and conscience of intelligent people.

Some of the meetings held were exclusively for students in the higher educational institutions; and yet it was not a movement for young people. A large number of those who were baptized stood in couples; and the majority were busy men and women from the middle classes. The preaching was practical, centering in the home and the common duties of life. Jesus was the Saviour of the *whole* man, and his life and the way he lived it among men were the main themes of nearly all the sermons. The public address, however, was not so potent in this movement as the personal visits in the homes and the earnest work done with individuals. The labors were intensive rather than extensive, the plan being to cultivate with care and promptness each little patch that had been worked and sown for months, rather than to scatter the seed widely in new and barren fields. Consequently our largest churches were not crowded, although the smaller ones were filled to overflowing. The two mass meetings held in the public hall, attended by over two thousand people each night and addressed by six of the leading Congregational preachers of the land, were not so impressive nor so fruitful as the smaller meetings in the churches on the five following nights. The campaign started with great hopefulness, and was conducted with such seriousness and earnest persistence that victory became certain. It began in this way.



THE CLOSING MEETING

Held in a public hall near Osaka; a union of all denominations; attended by a thousand Christians; addressed by President King, of Oberlin

It has been the custom of the Kumi-ai (Congregational) churches of Japan, at their annual meeting, to raise a fund (usually about $1,000) to provide for conducting a series of special evangelistic meetings in four or five large towns during the year. These "concentrated" efforts have been quite successful during the past two or three years, resulting in scores of baptisms in each place. Last fall it was decided to concentrate the efforts of the denomination either on Tokyo or Osaka, the two cities in Japan which contain more than one million of people, and the lot fell to Osaka. Sixteen preachers, six Bible-women, and two missionaries were brought in from outside places to assist the pastors of the city. Previous to their coming meetings were held in private homes and in the churches for prayer and Bible study. These were continued every day for two or three weeks, when the pastors and Christians were re-enforced by the visiting preachers. It became possible with this extra help to spend hours at a time with individuals. Here was the most telling work, and the great ingathering owes more to this one feature than to any other. Time, strength, and money were ungrudgingly spent. The Japanese Home Missionary Society donated $150 towards the undertaking, and the six churches themselves contributed $1,100 more. This is equivalent to $6,000 in America.

The total resident membership of the five churches and one chapel before March 20 was about 1,150, and on that day this membership was increased by thirty-two per cent. The additions, with few exceptions, were not of persons who were strangers to Christianity. Nearly all of them had been acquainted more or less with Christian truth for months, some for years. A large number came from the homes of Christians, whose earnest and instructive appeals helped to bring their friends to a quick decision. It is expected that during the remaining months of this year many will join the

churches at each communion whose interest has been awakened during these meetings.

In movements of this kind there are always incidents of special interest. One man, a transportation agent and a graduate of the Keio University, was first influenced through a very trifling event. When the subject of a lodging place for the visiting Bible-woman was before the church, the agent's wife (who became a Christian last year) offered to take her into her own home. The husband, on his return from business, was introduced to the Bible-woman and he recognized her deceased husband's name as that of a former familiar friend. The man was easily persuaded by the two women to attend the special preaching services. What he heard there, added to the personal appeals of the Bible-woman, caused him to make a complete surrender to Christ. The decision was made all alone in his own house. He left the church suddenly one evening while the preacher was speaking, giving the impression that he was offended. On the other hand, he was so greatly affected that he could not trust himself to remain longer.

One of the most promising of the new members is a prominent lawyer of much learning and influence in the city. Another is a photographer who, being made tender by the death of his little Christian daughter, ceased his attitude of antagonism to Christianity and joyfully united with his daughter's church.

In the *Missionary Herald* of December, 1909, appeared a sketch of the remarkable career of Dr. Ogata. His widow, a lady over sixty years of age, and a deaconess in one of the city churches, is so impressed by the lack of Christian workers that she proposes hereafter to devote most of her leisure hours to personal work for women. Her son, who succeeded his father in his profession, and is at the head of the great Ogata Hospital, will treat gratuitously any sick and needy women whom his mother may find in the homes she visits. The services of an eminent physician of his rank command a great sum in Japan. Thus this lady of wealth and leisure and this eminent physician become noble examples of the true Christian spirit to believers and unbelievers alike.

The account of this wonderful ingathering into the Congregational

REV. AND MRS. T. MIYAGAWA
Taken on their silver wedding day

churches of Osaka should be supplemented by the story of a simultaneous movement in the other churches of the city. At a union gathering of all the Christian workers an Episcopalian pastor proposed that all the denominations participate in some way in this work. Eventually a Union Committee was formed, who outlined a plan involving a social, a prayer meeting, a service of worship, and a thanksgiving service, in which all the Christians of the city should unite. The Young Men's Christian Association Hall was to be the meeting place, and the officers of the

association the Union Executive Committee. The Rev. T. Miyagawa, pastor of the First Congregational Church, who was president of the association, became the chairman of the Union Committee. During the five nights of special services in the Congregational churches, simultaneous meetings were held in most of the forty-two churches and chapels in the city, attended by upwards of fifteen thousand people. For a week or more the whole city was billed with attractive advertisements, catching the eye at every turn of the street. Each church was responsible for its own preachers and for the mode of service. Some had little more than their ordinary congregations, while others were crowded. It is estimated that 1,300 people registered their names as inquirers, and many of these in the near future will become Christians.

The whole movement has quickened the churches, encouraged the Christians, and given Christianity a push forward in Japan.

OFFSPRING OF THE AMERICAN BOARD

WERE an inventory to be made of the immen e assets which have accrued to the American Board as a missionary society since its organization a hundred years ago, it would be but the beginning of the record of what has been accomplished. Its more than 2,500 missionaries sent to the field, its hundreds of stations where it has manned a score of missions in a dozen lands, the churches and other institutions, religious, remedial, and philanthropic, springing from it, make an imposing list. Crowning all else is the great multitude which no man can number, out of so many kindreds and tongues under heaven, who have come through its agencies to the knowledge of Christ as Saviour of the world.

But what has issued from the life of the American Board through a century is not all included in the record of its present possessions; much of it has gone beyond those boundaries and become the property of others. It is like fruit on the boughs of a tree which overhang the orchard wall. It becomes the neighbor's property, to be claimed and appropriated by him. There are several missions belonging to other churches, some of them very important ones, which originally grew on boughs of the American Board. Later these boughs were found to be overhanging the premises of some neighbor, to whom the property was then passed over from the Board.

There are other instances in which the fruit of the American Board's life appears farther removed. They are effects manifesting themselves wholly outside the Board's own fields. There are several missionary societies, both in this and other countries, that owe their origin to the organization of the American Board. Intense desire to go into all the world and preach the gospel to every creature was not confined to Massachusetts Congregationalists in 1810. It was common to most other branches of the church; the Congregationalists were ahead simply in shaping a practical plan toward getting it done. Other churches were not far behind them in catching the pace. But this is a story for the historian to tell, and we have great pleasure in presenting to our readers two passages in the forthcoming centennial volume, "The Story of the American Board," by the Editorial Secretary, Rev. William E. Strong. These portions will serve the double purpose of giving us the facts in the most compact form and tempting our appetites for the book which is now in press. — THE ACTING EDITOR.

FROM CHAPTER VIII — THE PERIOD OF ADOLESCENCE

A Stimulus to Others

"The creation of this first foreign mission board in America impressed the whole Christian world. In Switzerland, Central Germany, and some parts of France, as well as in the mother country, the report of its operations proved a fresh stimulus to missionary zeal. At home the example was even more directly influential. When Rice, on arriving at Calcutta, withdrew from the Board, he returned at once to America to promote the forming of the Baptist Missionary Union in 1814. In 1819 the Methodists also organized a foreign missionary society.

"The Presbyterians provided otherwise. In 1811 the American Board had ventured to suggest to the General Assembly the expediency of a Presbyterian society similar to itself and with which it might co-operate. But the Assembly thought that one society was enough, and urged its body of churches to adopt the American Board as their foreign missionary agency. The following year the Board elected representatives of the Presbyterian communion to its corporation and to office, and faced its work with enlarged purpose. In 1826 the United Foreign Missionary Society, in which the Presbyterian and Dutch Reformed Churches had been co-operating, was merged with the Board, which now affirmed its purpose to be what its name declared it, a truly national and comprehensive foreign missionary society. Thereupon the names of eminent leaders, clerical and lay, of the Reformed Church in America (the Dutch Reformed Church) also appeared in the lists of the Board's members and officers. Important district or sectional auxiliaries were later drawn to the Board, notably in 1834 the Foreign Missionary Society of the Western Reserve and that of the Valley of the Mississippi; in the same year other associations, like the Central and the Southern Boards of Foreign Missions, were formed by various synods to co-operate with the Board, though not directly auxiliary to it."

A Mother of Five

"This union of forces worked out admirably and for the most part happily. But it could not be permanently maintained. Theological and political differences were in part accountable for the dissolving of the partnership; but the growth of the several denominations in numbers and resources led many to believe that more could be accomplished if each should assume full responsibility for its missionary service. One by one these withdrawals came, always with cordial respect, affection, and good will on both sides. The sorrow at parting was real and deep; the ties of comradeship had become almost too strong to break.

"The 'Old School' Presbyterians left the Board in 1837, the Central and Southern Boards in 1839; in 1846, because of differences of opinion as to the Board's attitude toward slavery, some members withdrew to aid in organizing the American Missionary Association. The 'New School' Presbyterians and the Reformed Church in America remained with the Board throughout this first period, but withdrew during the next. No less than five great missionary boards thus sprang from this parent society."

FROM CHAPTER XVII — APPROACHING MATURITY

Withdrawal of Co-operating Churches

"The Board was organized on undenominational lines. At the outset, before work had fairly begun, its corporate members included one Episcopalian, one member of the Reformed Church in America, and six Presbyterians; later the German Reformed Church was also represented. On the foreign field Congregationalists were in happy co-operation not only with Presbyterians and Dutch Reformed Church brethren, but with those of other communions. The Japan Mission, during its early years, included

members of six different denominations: Presbyterians, Cumberland Presbyterians, Dutch Reformed, Baptists, and Methodists, as well as Congregationalists. For a while the Cumberland Presbyterian Church conducted most of its foreign missionary work through the American Board, contributing both men and money. Even after that church maintained a mission of its own in Japan, Rev. M. L. Gordon, D.D., remained a loved and valued member of the American Board mission.

"Two bodies of the Christian Church, which had been united with the Board in missionary work, withdrew during this period. The Reformed Church in America, commonly called the Dutch Reformed Church, after twenty-five years of united work formed its own foreign missionary organization in 1857; and in 1870, upon the reunion of the two wings of the Presbyterian Church, the 'New School' felt in honor bound to transfer their support from the American Board, through which they had maintained their foreign missionary work for fifty-eight years. These withdrawals were viewed with regret by all concerned in them; there was nothing but good will on both sides. But those who drew out felt that for the development of their branches of the church and for the larger service of missions the division would result in increased power. And this, it is believed, has been the result. As, by an agreement made in 1832, some of the Board's missions had been particularly assigned to the Dutch Reformed Church, being developed by men of that communion and in accord with its policy, it was a simple task when the division came to turn over to this church these missions in Amoy and Madras. The Presbyterians took over the Gaboon, the Syrian, and the Nestorian Missions, as well as work among some of the Indian tribes with whom they had been more closely associated. Despite the change certain individuals of the Presbyterian Church maintained a lifelong allegiance to the corporation of the Board or to the service of some of its missions, thereby enriching its fellowship for long years.

"To many of the missionaries who felt compelled to resign from the Board in loyalty to their church affiliations it was a sore trial. Dr. Calhoun, of the Syrian Mission, coming forward to speak at the Annual Meeting of 1870, in Chicago, began: 'I am getting to be an old man; I am losing my memory; I cannot remember that I do not belong to the American Board.'"

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

ENDING THE FINANCIAL YEAR—AN EMERGENCY

THE year of the American Board ends August 31. The Treasurer's books technically close at that time, but according to custom will be kept open for receipts for a few days longer to allow remittances to be received from our three district offices. When this statement reaches our readers there will still be a chance to contribute, but a very brief chance. Those who wish to help us close the centennial year free of debt must act promptly.

At the beginning of the year we figured that it would need an increase from churches and individuals of about $40,000 to carry us through the year. We counted upon average receipts from legacies, but did not expect to equal the quite unusual receipts from matured conditional gifts of the year before. Now, at the beginning of the last month, this forecast may be repeated as expressing with fair accuracy the financial situation. Legacies, after being passed through the Twentieth Century Fund and thirded, will not be far from those of 1909. Conditional gifts will fall considerably short. The churches and individual givers have made a gain of $10,948.51. At one time the churches and individuals recorded a gain of nearly $20,000. Half of this has been wiped out by the losses of the past two months. We fell off $6,065.75 from this source in July.

Some of the gains reported in the table below are misleading unless accompanied by explanations. The situation as to legacies we have already referred to. The gain in "specials"

THE FINANCIAL STATEMENT

RECEIVED IN JULY

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$15,430.48	$817.01	$9,996.47	$17,981.04	$2,819.41		$78,494.40
1910	$19,263.75	$6,120.49	25,240.32	703.36	6,329.59	8,605.49	2,904.24		69,167.24
Gain			$9,809.84				$84.83		
Loss				$113.65	$3,666.88	$9,375.55			$9,327.16

*Churches and Individuals . . . { Total, 1909 $31,449.99 / Total, 1910 25,384.24 } Gain / Loss $6,065.75

FOR ELEVEN MONTHS TO JULY 31

1909	*	*	$194,925.11	$10,162.20	$66,192.51	$90,080.35	$19,522.07	$9,904.03	$633,173.72
1910	$196,575.23	$56,760.73	221,283.45	10,444.66	87,227.47	124,709.88	19,638.25	38,443.50	755,083.17
Gain			$26,358.34	$282.46	$21,034.96	$34,629.53	$116.18	$28,539.47	$121,909.45
Loss									

*Churches and Individuals . . . { Total, 1909 $242,387.45 / Total, 1910 253,335.96 } Gain / Loss $10,948.51

does not help us to meet our obligations, as the donors have taken matters into their own hands. The gain under "miscellaneous" is to be attributed to a payment upon last year's debt from the "Together Campaign Fund." It does not help us this year.

The above facts should carry their own appeal. If the friends who have stood by the Board so generously in past emergencies have not become wearied in well-doing and will act at once, sending us extra gifts for our general treasury, and if the churches which have money to our credit, whether in large or small amounts, will forward the same before September 1, the day will be saved. God grant that we may not be called upon to report a debt at the great centenary meeting!

OUR LAST WORD

The policy of the Home Department has been one of frank confidence in the churches and the constituency of the Board generally. We call our friends to witness that we have kept nothing back which they have had a right to know as to the financial condition of the Board. Our aim has been to state the facts as far as we know them. If the churches have done poorly we have told them so. If they have done well we have been even more anxious to make it known. Some have argued that it is not well to tell encouraging facts about the Board's treasury for fear the churches will relax their efforts or turn their gifts in other directions. We have consistently opposed any such idea, believing first of all that the churches have a right to know the facts, and, furthermore, that their belief in foreign missions and their loyalty to Christ are too well grounded to make such a defection possible. Encouragement is a stronger motive for giving than discouragement. We therefore have never written "scare" editorials or endeavored in any wise to "work" the friends of the Board in behalf of larger gifts.

During the past eleven months the news, in the main, has been encouraging, and we have joyfully noted the fact, congratulating the churches upon their steady gain. In view of the growing favor of the Apportionment Plan and the great activity of the Laymen's Missionary Movement, and considering the special power of the centennial appeal, we argued that the rate of progress would increase from month to month and that the financial success of the year was assured. In June, however, it became evident that the new agencies and the special centennial appeals we had sent out would not be as effective as we supposed. The story of July is even more disastrous, as will be seen by the tabular statement on the preceding page. We therefore are faced by a really alarming situation. The friends of the Board should awake to the danger of a deficit in our great centennial year. To report such a deficit in the face of all that has been done to increase the gifts, and when we are celebrating one hundred years of effort in the sight of the whole missionary world, would be sad indeed. How can such disaster be avoided?

1. Let every church which can possibly make an offering on Sunday, August 28, or September 4, do so, and forward the money immediately.

2. Let churches, Sunday schools, and Christian Endeavor Societies which have money in their treasuries intended for the Board transmit the same so as to count upon this fiscal year. We are convinced that many churches using the weekly pledge system are holding back money, waiting for the close of the calendar year, or until they can complete their apportionment. We need at once every dollar coming to us. We urge pastors and treasurers to look into this, and if they have money for the Board to forward it without delay.

3. A word to individuals. It is impossible for many churches to act on account of the season of the year. But many individual friends will see these words. Can you not send an extra gift? It will be credited to your

church if you desire. Has not God blessed you in a way to make possible a special offering as the Board rounds out its hundred years? We have great confidence in the hosts of friends all over the country when they learn of our need. May God send these words to those who can help!

LET ALL REMEMBER OUR YEAR CLOSES AUGUST 31

PROGRAM FOR THE CENTENNIAL MEETING

When this number of the *Herald* reaches our readers it will be about seven weeks before the Board meets for its great centenary celebration in Boston, the exact date being October 11–14. The meeting will be the centenary not only of the Board but of the Foreign Missionary Movement in America. Some sixty other missionary societies have been invited to send delegates to the meeting, bringing the greetings of their respective organizations. It was felt that a full week was none too much for a proper recognition of these glorious one hundred years of American effort in the foreign field. When, however, it was found that the National Council and our home societies desired to assemble in Boston at the same time, it appeared that the larger interests of the Board lay in the direction of the joint meeting, even though this required a severe curtailment of our plans. What we lose by reducing our time from a week to three days is offset by the fact of the larger and more representative constituency which will gather for the joint meetings.

There will be wide departures from the customary program of the Board. One interesting and new feature will be the devotion of an entire day to an historical pilgrimage to Andover and Bradford. It was from Andover Seminary that the first missionaries went out in 1810, and there, also, were formed the first plans looking to the organization of a Foreign Missionary Society. Andover, fully as much as Williamstown, is the birthplace of American Foreign Missions. This fact will be recognized by the dedication of an appropriate tablet in Andover on the spot where the first missionaries were accustomed to meet for consultation and prayer. As the Board was actually organized at Bradford, a more formal recognition of the centenary will be held in the Congregational church of that place. In connection with this service the Bradford Congregationalists will dedicate an appropriate monument.

It is not intended to devote much time during the sessions to purely historical recitals. The history of the Board, which will be ready for circulation by the time of the annual meeting, will sufficiently cover the ground from the historical point of view. The meetings will look more to the future than to the past. Such speakers as President King, of Oberlin, Mr. John R. Mott, Mr. Robert E. Speer, President Capen, and others of national reputation will seek to interpret the vast significance of the new century upon which we have entered in the light of the past one hundred years.

A noteworthy session will be that of the evening of October 13, when the invited societies will bring greetings to the parent Board. This will be conducted more in the nature of an academic function than as a platform meeting. The addresses will be presented by the delegates in writing, but will not be read, one speaker voicing the sentiments of all in a common address at the close.

There will be on hand an unusually strong body of missionaries fresh from the field. In order that the missionaries may have as much time as possible for speaking, the usual routine of reports and of business will be curtailed as much as possible.

The only cloud upon the horizon is the danger of debt. The friends of the Board must see to it that the great centenary is not marred by an acknowledgment of the unwillingness of the churches to meet the expenses of the year.

FOREIGN DEPARTMENT

SOME THINGS LEARNED IN ONE HUNDRED YEARS

The Emergence of Native Organizations

By Secretary JAMES L. BARTON

IT is impossible to realize the change in point of view that has taken place during the last century with reference to the organization of missionary work, the place the native Christians must hold in its conduct and support, and, above all else, the rise of native missionary societies that must ultimately become the successors of the Board itself in all of its operations abroad.

As viewed at the close of this century of effort, the development of native missionary societies seems but the natural and necessary outcome from strong churches and able native leaders; but during the earlier years there was no one so bold as to dream that the native Christians would organize, officer, and support local societies and mission boards, whose purpose and work should be to do precisely what the missionaries were first sent out to do.

It is a well-known principle of the commercial world that a partner is worth more to the business than the man who is hired. The same principle runs through all Christian work. So long as everything was done for the Christians of mission countries, so long were they beneficiaries or wards. So long as nothing was expected from them, nothing came. They looked upon the extension of the church and the propagation of Christianity in their respective countries as the missionaries' task, in which they were only passively interested.

These conditions were soon noted by the missionaries, and steps were taken to enlist the Christians of the country actively in the work, in such a way that they would be themselves originators and promoters, and not mere assistants and helpers. A condition that aided materially in bringing about such organizations was the growing demand in some countries, more especially in Turkey, that the native Christians have the control and direction of the expenditure of missionary funds contributed for the promotion of native work.

After much consideration it was decided by the Board that the missionaries must be held responsible for the expenditure of funds raised by American Christians for the work, but that the native Christians should have the control of funds raised in the country for the purposes of the church. This proved a new spur to the organization of native evangelical associations, unions, and missionary societies, whose object was the promotion of Christianity under native patronage in the country.

In the vicinity of Constantinople was formed the Bithynia Union, south of the Taurus Mountains the Cilicia Union, in Eastern Turkey the Harpoot Evangelical Union, and in Central Asia Minor the Central Union. These unions were and are independent bodies, composed of the pastors and delegates from the churches of the country and charged with the care of the churches. They have more responsibility for the churches than any Congregational conference or association or council enjoys in America, since the conditions in the

country and the needs of the churches make that necessary.

The unions raise and disburse funds for the support of churches under their jurisdiction, and in some cases the missionaries of the Board have been quite justified in using these native organizations for the administration of mission funds.

These unions, under the leadership of the one at Harpoot, organized a native missionary society for the conduct of mission work among the Kurdish-speaking peoples in Kurdistan. This society has been most successful. In these organizations there exists the machinery for the oversight of all of the churches and for carrying on an aggressive missionary work among the races not yet reached. When they arrive at a proper degree of strength they will be able to assume all of the responsibility.

There is a similar organization in Bulgaria that maintains oversight and care of the evangelical churches and that interests itself in direct evangelization.

In Southern India the churches which have been formed in connection with our Madura Mission have united with those of the London Missionary Society and the Reformed Church of the United States in forming a strong, compact, native ecclesiastical organization, under native direction, and containing in itself large possibilities for the future strength of the Christian movement there. Our own Madura Mission has recently reorganized its policy in a way that puts the native representatives of the churches into positions of increased responsibility for local evangelization. At the present time the native Christians and the missionary together share the responsibility of the use of funds contributed both by the native churches and the mission.

In India itself, including all of the denominations, there has been formed a native missionary society for the propagation of Christianity in those parts of the country that have hitherto been neglected. This society is officered, directed, and supported by Indian Christians, and is rich with promise for the future of the church of that land.

Our Ceylon Mission has its indigenous home and foreign missionary societies, which are conducting missions both in Ceylon and over upon the mainland of India.

In North China the leaders in the churches connected with our mission formed, some years ago, a Home Missionary Society for the purpose of raising money and sending preachers into those parts of the field not yet reached by the missionaries. Much enthusiasm was aroused by the new conception this plan brought to them of their own personal responsibility for the Christianization of their own people.

Similar organizations are found in the other fields in China, as well as in South Africa and in other missions.

In Honolulu the Hawaiian board, elected by the Evangelical Association, has had full charge of all the evangelistic and missionary work in the islands since 1863. It is this association today that is carrying on missionary work among the native churches, as well as for the foreign races who flock there in large numbers. This organization now carries on and supports the work the American Board organized and conducted for many years.

Perhaps the most striking example of the effectiveness of the churches of an Eastern country when organized for the purposes of aggressive work under their own leadership is the missionary society of the Kumi-ai churches of Japan. This has already become one of the most energetic and powerful missionary organizations in the East. It not only sends out evangelists into regions remote from Christian privileges and aids in the support of pastors of the weaker churches, but it organizes and conducts extensive evangelistic campaigns in the churches at the centers, and has already taken some steps towards the conduct of foreign missions in Korea and China. The organization is complete for the conduct of extensive operations and for the propagation of Christianity throughout Japan and in the regions beyond.

It is needless to say that while the missionaries co-operate with this organization, it is quite independent of foreign control.

Space will not permit more extended reference to the organization of the churches formed through the labors of missionaries, and originally supported by funds given by American Christians, into independent associations, unions, and societies, for the direction and support of the churches, and for propagating Christianity in their respective countries and even in lands foreign to them. These organizations are constantly gaining strength and experience, and are able more and more to do that which missionaries not long since regarded as their specific task and to support work that was once supported by funds from this country.

Our work is permanently successful only as it culminates in native organizations that will be able to take up and carry on by themselves what has been begun by the missionaries. In all cases it will be many years yet before the work of the Board will be finished; but what that Board was and has been to the churches of the United States in inspiring them to missionary service and in directing their energies in that direction, these local organizations are to the churches and communities of the East. They will and must increase in strength, efficiency, and comprehensiveness, and that, too, with accelerated speed, thus multiplying the forces in operation for direct evangelization and for bringing to completion that which was begun by the direct effort of the missionaries.

The crown and glory of all our work abroad will be these native ecclesiastical and missionary organizations, officered by Eastern men and women and supported by their contributions. Only when this is accomplished will Christianity become a vital part of the thought and life of the East.

FIELD NOTES

A Peripatetic Seminary

(Marathi Field)

For various reasons, chiefly on account of the absence on furlough of Dr. R. A. Hume, dean of the Ahmednagar Theological Seminary, the mission has thought it best not to keep open the seminary in regular form during the coming year. In place of the usual classes a plan has been devised for using the force of the seminary in evangelistic and educational ways. In accordance with a vote of the mission, Rev. Henry G. Bissell, one of the professors of the seminary, has been appointed "to arrange for special gatherings of as many of the seminary instructors and others as possible with the mission agents in the different districts, for the purpose of educational and religious instruction and inspiration, this work to be planned as a form of seminary extension." Following out this plan the seven districts of the mission, each now in charge of a missionary, are to be visited for a definite period, perhaps one a week, by a band consisting of the instructors of the seminary and others, under whom the Christian workers in each district, pastors, teachers, preachers, colporters, and catechists, are to be gathered in some central place, to dwell together for a week under the same roof and at a common table. It is expected that from fifteen to thirty individuals will be thus gathered to live together in closest fellowship. The first hours of each day are to be devotional in character, for prayer and converse on the personal religous life; the hours about noon are for instruction and the study of the Bible; the closing hours for talks on practical Christian work, with a service of prayer and praise before retiring. There is to be street preaching in the early morning and about sunset where such opportunities are offered. The two months of August and September are to be devoted en-

WHERE THE PREACHING IS DONE

tirely to this form of service. It certainly promises much for the inspiration and guidance of the Christian workers and for the life of the churches. We shall expect to hear of a genuine religious quickening as a result of this form of effort.

Evangelistic Campaigns

(Shansi Field)

Rev. Watts O. Pye, on returning from his temporary residence at Tungcho, reports himself as back at his station at Fenchow: —

"The spring evangelistic campaigns are on in full force in the outstation field now, following the great fairs. Eighteen preachers are working in the Pei Hwei Chen outstation for the two weeks just beginning now. Saturday we had a meeting to plan the campaign for the Chi Ts'un Chen field. At this town is held the largest fair on the Taiyuan Plain, lasting three weeks and attended by from two to three thousand people. Last year we had massed here twenty-six preachers and colporters, and we have planned for a like number this year, perhaps three or four more, if they can get away from their other work. I am not going out for this work much this spring, though it may seem wise to go to Chi Ts'un for a few days.

"I am looking after the putting up of a couple of buildings for temporary woman's work and girls' school for Miss Chaney this summer, and the building of a wall round their compound. Thanks to some good friend, whoever he may have been, who interested the Leavitt Street Sunday school in the Shang' Ta Church, that church will at last have a building of its own. It is now our largest church, having during the year passed the Liu Lin Chen Church in numbers."

Mr. Pye adds that they were anticipating the coming of President King, of Oberlin, not for a visit, as they had hoped, but at least for a call in which to see something of the work begun in their city.

Securing a Site

(European Turkey Field)

Rev. C. Telford Erickson sends an extended report of efforts made to secure a site at Elbasan, Albania, for the school premises and other purposes. It was nothing less than a contest between the would-be purchasers and would-not sell-

ers, save at exorbitant prices. There was of course an effort to enhance the price in view of the strong desire to obtain the land, and besides this there was an attempt on the part of Mohammedans to prevent Christians from obtaining a desirable location. There were the usual complexities as to the various rights of heirs in the estate; but the end was attained, and a large lot of land was finally secured for what is regarded as on the whole a reasonable price. Mr. Erickson says: —

"It is a site that even Robert College could covet. Save for a small mountain rising above us, we have the four points of the compass open to us, with a splendid panorama of river and valley, city and mountain range, with snow-capped Tomorri, the highest mountain in Albania, in the center of the view.

"In the midst of our rejoicing over securing the property, we were saddened and distressed beyond measure over the arrest of Mr. Dako, our assistant. He has been correspondent for one of the Albanian papers, and a few weeks ago he sent in an account given him by a discharged Turkish soldier, who said he was an eyewitness, of the cruel and barbarous treatment of old men and women who fell into the hands of the soldiers in Northern Albania. He told of a woman captured while fighting, after she was said to have killed thirteen soldiers, who was ordered by the officers to be tortured to death. This was done in a most barbarous manner. Mr. Dako reported this to the paper as coming from the soldier, of course, but the paper unfortunately published it under his pseudonym. It went into Northern Albania and stirred up the people a great deal, and the vali at Monastir was ordered to have the publisher and author of the item arrested and sent to him for court-martial. Mr. Dako is on his way there now. As he is our sole dependence here, it is a serious blow to our work. He is a fine, capable man too, and was to have left in a few days for Monastir to be married to Miss Kyrias, for so many years principal of our girls' school in Kortcha.

"So we never know where, or when, or how the blow will fall, but our experience these last two years leads us to be disappointed if something does not happen every little while to keep us guessing. But it is all working out to His glory whom we serve, securing us larger sympathy and interest both with the people here and at home. Our opportunity here just now is tremendous, and the advanced price we have paid for the land leaves us with practically nothing with which to meet it."

Hearts Touched

(*Marathi Field*)

During the past year the Rev. Henry G. Bissell has been charged by the Marathi Mission with the duty of visiting different sections of the mission, holding evangelistic services as far as possible, and seeking to inspire and instruct the people. He has been greatly impressed with the fact that the "field is great." In one part of his report Mr. Bissell says: —

"The Sholapur district can be only touched in a fortnight, although Mr. Hazen and Mr. Gates and I rushed about on our wheels, cut across country, skipped lots of nice villages with Christians and non-Christians calling after us to stop over but for a few hours. Often we spent only half an hour in a town, long enough to pray with the Christian families, to say a word of encouragement to them about Him who said, 'I am with you always,' and then to tell the non-Christians gathered about us that the God of all patience is still calling them and waiting for the reply of their hearts. Last week, in the Vadala district, two men stopped over at a village where we were holding an early morning preaching service. They were hurrying home after absence on business. At the close of our service they pleaded with me to come to their village. A school had just been opened in their town by Mr. Fairbank, and these men were eager to have more direct religious teaching given to their people. But we had more on the regular program than we could possibly accomplish, con-

ducting as many as three two-hour services in three or four different villages in a single day, having driven from sunrise to sunset twenty-five miles. These men from 'Macedonia' tried to persuade us by an hour's solicitous arguing, but they had to go home without us; the village was six miles away. I remarked to our preachers: 'There is a cry to come over and help, but we cannot go. We are not like Paul; he went.'

"The real deep heartfelt gratitude of the Christians in some of these far-off towns touched us. Not a town have I visited since taking up this work where this gratitude has not been given expression in many ways. Reverting to the Vadala district, at every service held during the fortnight some offerings of money or grain to 'the Lord's work' were always made. Among these givers I will single out a patil (the chief officer in a village, a Hindu). He gave five rupees. A number of non-Christian farmers gave a rupee each. At one service a non-Christian woman sat at a distance throughout the service listening attentively, and now and then wiping her eyes. When the matter of bringing our offerings to the Lord was mentioned, she arose quietly, went home, and brought back two annas; coming to the rude table at which I stood, and on which a well-worn copy of the Bible lay, she put the money down on the Book and bowed her head two or three times, with her hands clasped together at her forehead, repeating some Hindu names of reverence applied to deities. It was her way of putting into speech and action her conviction that she had received some spiritual help. A number of Hindu women of the same caste watched her, and then followed her example. Within a fortnight these offerings amounted to over one hundred rupees in cash, and fifty more in promises. That was only in one district. Wherever we stopped for the night our beasts of burden were freely fed by the townspeople, Christians and non-Christians bringing fodder for them. Often the preaching band was feasted by the Christian community. We could not begin to visit all the villages where the Christians lived, let alone going to scores where no Christian families lived, where no Sunday services are conducted, where no preaching of the gospel is done year after year."

LOW CASTE VILLAGE WOMEN

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

THE ATTITUDE TOWARD OPIUM

On an earlier page of this issue District Secretary Beard gives a report of the remarkable success attending the efforts to suppress the use of opium in the province of Fukien. A recent communication from Dr. Arthur H. Smith refers to the progress of the reform throughout the empire, the obstacles that have to be overcome indicating the settled determination of the authorities in China to war against the foe which has threatened the very existence of the empire: —

"Nothing has so showed the temper of the New China as her treatment of the opium reform, to which a few sentences must be devoted. It is important to remember that the avowed object is to 'make China strong.' Five years ago it was something of a risk to assume (as some of us did assume) that the Chinese government was in earnest. This is now everywhere admitted by those whose opinion is of any value. The great opium conference in Shanghai, in 1909, may be said to have focused the sentiment of the world against this deadly drug, and seems to have been the means of a slow but definite change of view even among the journals of the Far East, many of which had maintained an attitude of invincible skepticism as to the real intentions of China. She has proved ready to sacrifice between one hundred and one hundred and fifty million taels of revenue, which is the highest proof of her intentions. That the poppy plant is no longer grown in several of the provinces which most largely produced it seems to be a matter of trustworthy testimony. That many opium smokers have been induced to leave off smoking, and that some have died in the attempt, is also well known. The drug has enormously increased in price, and it can no longer be afforded by the poor.

"Great quantities of morphia have found their way into China, a substitute much worse than the original. Against this it is difficult effectively to guard. None of these facts nor all of them combined prove that China has given up opium, or that she will do so. That is a matter which of necessity must require at least another decade or two after all growth or visible importation ceases. China is full of buried opium, totally beyond the reach of assessors or inquisitors, sufficient to furnish a moderate supply for a long time to come. There may, for aught that appears, be a steady leakage from Persia, etc., through Central Asia. And in any case the problem is so vast that it can no more be undertaken offhand and achieved, like the building of the Great Wall under the Ch'in emperor, than can any other reform which is as much a moral as an economic question. That China will be successful in the end we have faith to believe, but it is a distant goal and will require strong and steady efforts. When we remember that the Chinese were once a nation of heavy drinkers and completely threw off that vice, we can see the moral stamina funded in the Chinese people. To all friends of China it is (or ought to be) a matter of regret that just as the country is struggling to free itself from the opium Laocoon a great syndicate should appear upon the scene, flooding every province with its insidious (and often hideous) posters, striving to fix upon the Chinese the cigarette habit.

"The general introduction of foreign liquors also cannot prove other than an injury to the physical constitution of the Chinese and to the morale of China."

JAPAN MISSION

THE ANNUAL MEETING

Rev. Morton D. Dunning, of Kyoto, sends the following note concerning the annual meeting of the mission: —

"The recent annual meeting at

Arima, near Kobe, of the Japan Mission was especially noteworthy for two reasons: (1) The report of the committee concerning the expansion of our mission work, and (2) the addresses of President King, of Oberlin College, and Dr. Brown, of Oakland, Cal.

"For a number of years the question of increasing the missionary force in Japan has been under discussion, and the mission has been more or less divided in its judgment. Some have felt that the number of missionaries should be increased, while others have hesitated to indorse this opinion, at least until our Japanese brethren made it clear that new missionaries would be welcome.

"In view of this feeling on the part of the mission, and also in view of the welcome fact that the Japanese themselves are increasingly taking the initiative in and responsibility for the Christian work in Japan, it is hardly to be wondered that many people in America have come to feel that the greatest need for missionaries and missionary work in Japan is past.

"Mr. Pedley's carefully prepared report, however, made two facts very clear: (1) That the Japanese Christians would most heartily welcome a large increase in the American Board mission force, and (2) that such increase was sadly needed if the work so well begun is to be properly carried forward, extended throughout the country, and permanently established.

"After hearing this report the mission heartily united in indorsing it and unanimously entered on a policy looking to the immediate enlargement of our work and missionary force.

"Such addresses as those given by Drs. King and Brown, the one on 'The Sacredness of the Individual Personality,' and the other on 'Ultimate Rewards,' are seldom heard by the members of our mission. It was, indeed, a rare privilege to have these two friends with us, and we are more than grateful for their inspiring words and presence.

"Dr. King spent six weeks in Japan, lecturing in most of our mission stations, from Sapporo in the north to Miyazaki in the south. Everywhere he has been cordially received and heard with marked appreciation. His visit has been a blessing to us all."

TEA HOUSE AND MISSION PARTY ON THE WAY TO ARIMA

MADURA MISSION

A HIGH DAY AT PASUMALAI

Rev. John X. Miller reports a unique centennial celebration in connection with the High School and Training Institution at Pasumalai on Wednesday, June 29, the exact anniversary of the organization of the American Board at Bradford: —

"We are having a grand time today celebrating the one hundredth anniversary of our beloved Board We began with a special service at our regular morning prayers; then each teacher during the first class period emphasized some phase of the work carried on by the Board.

"From 1.30 to 3 o'clock we had a meeting in which I gave a brief account of the history and work of the Board, and urged the boys to consecrate themselves to some form of Christian service. After that came the sports, and all had a grand good time. From 5.30 to 7 o'clock we met in the church, and Pastor Kingsbury, who leaves us tomorrow to take up work as teacher in the Union Theological College at Bangalore, gave a very interesting address, and appealed to the students to consecrate their lives to Christ and to the redemption of India.

"I am sure the boys will all be more interested in the work of the Board because of the exercises of today.

"Our teachers made the day one of special prayer and thanksgiving to God. We all feel that the present is a time of transition, and believe that great things are to be attempted in the near future. What else can the Laymen's Movement and the Edinburgh Conference mean than that the thinking men of America are awaking to the greatness of the task that the Master intrusted to us and are eager to share in it? These are great days, and we thank God for them.

A Strong Testimony

"You will rejoice to hear that the educational authorities have set their seal of approval on our high school work at Pasumalai by giving us an increased grant. Last year we rose from 800 to 1,000 rupees; this year we are granted 2,164 rupees. In 1906 the grant was 640 rupees; so that makes an increase of 1,524 rupees in four years, and this, too, at a time when grants to secondary schools are being reduced.

"This is the strongest testimony we could offer as to the value of our work from an educational standpoint."

WESTERN TURKEY MISSION

UNDER THE NEW REGIME

Rev. L. S. Crawford, D.D., of Trebizond, in reviewing the past year writes as follows: —

"The great question today is, 'How are freedom and the new régime affecting your work?' Some say: 'Things are worse than ever before. The city is not so well lighted; roads are not so well kept; there is more drunkenness on the street, and there are quarrels, frequently resulting in murders. Turks who used to drink in private now drink openly in the public gardens; there is less authority, and it is more difficult to secure action from the government; the formerly crushed down *hamals* (porters) and boatmen are now asserting their rights, while on the steamers third-class passengers come up on the first-class deck and declare it is their turn to enjoy the steamer chairs.'

"'The change is for the better,' others say. 'A Christian is far more likely than formerly to secure justice at court. Traveling is much easier; we can now go here and there on business trips; families who have been separated for years are being reunited, and are exchanging visits between the Turkish and the Russian Black Sea ports.'

"But the best of it all is that the common people have been heard from. They have had to keep silence so long that if they do not yet know how to

use their voice, we who are here for the purpose must teach them.

"We regret that through the doors so recently opened hosts of Armenians, trained (or untrained) in Russia, have been pouring in. They have brought with them Russian customs and the worst forms of socialism. With little or no regard for religion, or the sacredness of family life, they have been spreading their baneful ideas in towns and villages. They have already had a theatrical play in one of the Armenian churches, and they tell the Gregorians of Trebizond that it is foolishness on their part to expend money for their partially completed cathedral, unless they intend to use the edifice for a theater. In March the Armenian bishop, declaring that he could no longer endure the strain of the influence of these agitators upon his people, left his bishopric, and has taken a position under the government.

"Of course there will be a reaction from the teachings of the extremists. We are also wondering if what is now called infidelity among school-teachers and thoughtful young men is an actual turning away from Christ and the church or a revolt against forms and customs which Christ never intended should prevail in his church. When thoughtful young men say: 'We want lower taxes. We want more settled conditions, that families begging on our streets may get back to lands which by right are theirs. We want our bishop to be married. We want our priests to be more educated. We want reforms in our church.' We reply: 'Of course you do, and that is what Protestantism has always taught, even if your fathers did persecute the early Protestants for listening to and accepting such teachings.'

Trebizond and Ordou

"In Ordou and in Trebizond, Gregorians and Protestants are coming nearer to one another. This is a hopeful sign. It means that the Gregorians, many of whom have been educated in our schools, are recognizing the reasonableness of Protestant doctrines. Unfortunately, our Protestants are making too great a sacrifice, and the practical union seems to be less on religious and more on material and worldly lines.

"Our two strong churches in Ordou are splendid examples of the reflex influence upon self of good done for others. As early as 1866 a few Armenians became enlightened, and went on for a few years under the guidance of one of their own number. Though visited from time to time and encouraged by missionaries from Erzroom and Marsovan, the work was largely self-developing. When the present Armenian pastor, Rev. Hagapos Der Kalousdian, came to Ordou thirty-six years ago (in 1874) he found, in addition to these few Armenians, some Greek inquirers. For fifteen years the number of inquirers and believers steadily increased. Services were held in the Turkish language, but separate schools were provided for the children of the two nationalities. When, in 1889, it seemed best to divide the congregation that there might be preaching in the mother tongue, and when Rev. Pandeli Philadelpheps was called to minister to the Greeks, two churches were organized as the outgrowth of the union work. There were then thirty-four Armenian church members and 192 adherents, sixty-one Greek church members and 265 adherents.

"Throughout all their subsequent triumphs and trials Armenians and Greeks have been mutually helpful to one another, materially and spiritually, and both have grown so that today there are in Ordou over three times as many church members in each communion and nearly twice as many adherents, not to mention those in neighboring villages.

"The total number of adherents in our fields in 1882 was 170; in 1909, 1,304. The total number of church members in our fields in 1882 was 50; in 1909, 463."

DR. SIBLEY'S "WORKSHOP"
New hospital in construction

PHILIPPINE MISSION

THE PLANTATION PEOPLE

Dr. Charles T. Sibley, writing from Davao, Mindanao, the latter part of April, speaks particularly of the plantation system, which is becoming common in that district. Some of the planters are Spanish, a few Japanese and Chinese, but the larger number, about fifty, are American. The majority of them use for their plantations a large number of men from the hills. Dr. Sibley tells of one typical American planter having in his employ representatives of one or two wild tribes living in that vicinity. He was probably the first white man these people had ever seen. He had managed to win their confidence and persuaded them to build houses near by, promising to protect and feed them and pay them wages while under his care. This brings not only a large number of adults, but some 250 children to the plantation, for whom a missionary teacher, a student from Silliman Institute, has been provided. Dr. Sibley relates this as an instance of "how rapidly the once wild pagan tribes of Mindanao are coming in contact with civilization." The bearing of this upon the missionary situation he states in the following words: —

"As missionaries here for the welfare of these people, how can we best serve them in a real, permanent way? First of all, we must teach them. The reaching of them and placing them within our grasp has been done in many instances by the planters. A number of planters have met us half way, agreeing to build the schoolhouses, protect the teacher, feed and shelter said teacher, if we would secure suitable teachers and be responsible for the schools. It seems to me that never in the history of missions has there been such an opportunity to go to the very homes of pagan humanity and teach them, and at the right time baptize them in the name of our Lord. The Jesuits have worked here some fifty years, and prior to American

occupation soldier and priest together compelled baptism of those whom they could catch. As a result we have a good number of what are called Christians (baptizing means being made a Christian here), hence we have some baptized pagans. They do not even know why it was done, much less the fundamentals of Christianity. It is loss of time for us to baptize pagans. First teach them, then baptize. We have from twenty-five to forty thousand such children. We might as well talk to parrots and monkeys at present. Evangelizing them is the work of generations, yet some of them are as bright as can be, learning the English alphabet and numerals with great rapidity. They are little diamonds in the rough, and have been waiting for the message ever since the peopling of this wonderful island. Here is one of the golden opportunities in the history of the American Board, thousands of pagan children thrown within our reach, waiting with eager eyes and hearts to see and learn what our message may be for them. The Master once said, 'Other sheep I have, which are not of this fold: them also I must bring.' Today thousands of them who have waited long and are waiting still are thrown into the arms of the American Board. May this centennial year of our Board see it grasp this opportunity and grasp it at once, and send the light that these pagan people have waited centuries for. I trust our Board and His church shall this year hear his voice asking that same old question, 'Lovest thou me?' Hear and heed the request, 'Feed my lambs.'

"Three schools are going; one more will be established before you receive this, right back among the Bagobos. I cannot imagine any enterprise more worthy or suitable for a church, society, or an individual than to take the support of one of these schools for $200 (gold) per year."

WILD MEN OF MINDANAO

THE WIDE FIELD

INDIA

THE INDIAN UNREST

The British nation is watching with no little solicitude the present political attitude of the people of India in respect to the government which rules the empire, and there is no question that a fear exists that the situation is serious, if not critical. Some outbreaks, notably the assassination of a British collector in India, have awakened fear that there was danger of a revolt. There seems, however, to have been a lull in affairs, and no outbreaks have occurred very recently. But the *London Times* has sent to India one of its ablest correspondents, who has spent several months in making special investigations of the state of affairs, and his first letter has appeared, upon which the *Times*, in its issue of July 29, commenting on this letter and the whole matter of Indian unrest, says: —

"It is a problem which should possess exceptional interest alike for the practical statesman and for the dispassionate student of the larger movements which determine the destinies of states and of religions, of nations, and of

races. Indian unrest is not as yet one of these movements, but it has many analogies with them, and, in circumstances favorable to its growth, it might not inconceivably develop into one of them. The gist of our correspondent's first article, as we read it, is that this unrest is in its origin, not political, but social and religious, and that the social and religious conceptions upon which it is based, and by which it is permeated — which give it cohesion, vitality, and the potential faculty of rapid and indefinite self-propagation within very wide limits — have their roots deep in the system which has dominated the minds, the consciences, and the habits of the Hindus for at least three thousand years. A main characteristic of that system is, as he remarks, the extraordinary flexibility with which it has accommodated itself to the vicissitudes of so many centuries, while clinging with immovable tenacity to the fundamental institutions on which it rests. It has absorbed, and in absorbing it has transformed to its own uses, the gods, the tenets, and the rites of the tribes and peoples with whom it has come into contact. It has affected them and it has been affected by them, but it has persistently reproduced through all its variations the organization on which its permanence depends. The backbone of that organization is caste, and caste, our correspondent contends, is the vital bond which knits together the manifold and diverse forces that are now causing Indian unrest."

AFRICA

KING KHAMA

A beautiful story comes from South Africa of an impressive service held at Serowe, the capital of King Khama, when on May 15 from ten to fifteen thousand persons assembled. The assembly was designed to celebrate the fiftieth anniversary of the reception of King Khama into the Christian church, but on account of the death of King Edward the commemorative service was postponed and a memorial held for the dead king. The regiments belonging to King Khama were assembled in their distinctive headdresses; in the center of the circle were the women and children, and with them the king and his family, British officials, and some half dozen missionaries. King Khama made an effective address, recalling his visit with Queen Victoria and her cordial Christian words to him as she gave him a Testament. He repeated her words of testimony that this Testament was the greatest gift she could give him. It was a truly Christian and loyal address that this noble African king made before his subjects at this memorial service, "so blending," as he said, "our sorrow for the one who is gone and our prayers for the one who takes up the burden and duties of kingship."

JAPAN

THE SET OF THE CURRENT

The following statements of fact with respect to the province of Hiyuga are made by the Rev. Cyrus A. Clark, of Miyazaki, who characterizes them as "some Hiyuga straws that indicate the set of the current": —

"The Hiyuga Educational Association, of which all the school-teachers are members, have invited Christian men from the north to address them for the past three or four of their meetings.

"In the strongest Buddhist town in the province, where the merchant element is in the iron grip of the Buddhist priests, the Christian pastor was asked by the trustees and teachers of the local commercial school to be one of its regular teachers, avowedly 'for the moral influence he would have,' as well as for his English. He could not accept, however.

"The proposition was made and discussed in the provincial legislature to pay a suitable part of a missionary's salary for a part of his time as a teacher of English in the government middle schools in three of the towns of the province.

"The public school buildings have been cordially loaned of late for lantern lectures on the life of Christ.

"Sunday schools and all other meetings possible for children to attend are always crowded.

"In one town where the Buddhists tried to solicit funds and build a temple the people said: 'No, we do not want Buddhism; we want Christianity,' and backed up their declaration by contributing already a thousand yen for a Christian church, to cost, with land, about 1,800 yen; and they will finish up the necessary contributing for this. It is a town in which there are only half a dozen Christians, though thirty or so adults are diligently studying the Bible, avowedly in preparation for baptism and church membership."

EGYPT

MOSLEM LAW

A very significant event has recently taken place in Egypt which illustrates the nature and spirit of Mohammedan government where it is not controlled from outside. It will be remembered that in Egypt, some months ago, the prime minister, Boutros Pasha, was shot and killed by a fanatic named Wardani. This assassination created a great stir, for it was indicative of the spirit of revolt against foreign rule throughout Egypt. This prime minister was, indeed, an Egyptian, but belonging to the ancient Coptic cult, which is Christian in its origin and altogether non-Moslem in its character. The assassin was tried by a native court in which no European had part, and was condemned to death. According to Mohammedan law the case was referred to the Grand Mufti, who is the chief exponent of the Mohammedan law, and whose decision is regarded by Moslems as final. He refused to confirm the sentence; and not only so, he gave three distinct reasons why the execution of the murderer could not be allowed. First, Mohammed had said nothing in the Koran about the use of revolvers. How could he, when the use of revolvers was not known in his day? The next reason was that the Boutros Pasha was a Christian, and a true Moslem can never be executed on the ground that he has killed a Christian. This is an emphatic affirmation that the killing of a non-Moslem by a Moslem is not punishable by death. The third reason given is even more astonishing, namely, that the complaint against the assassin was not made by relatives of the victim, but by an outsider. This incident with the reasons given is not only significant, but most ominous. That in this twentieth century the highest ecclesiastical official should present as sound law teachings which would utterly subvert society where the Moslem faith exists by the side of other religions is extraordinary. Those who view the progress of Islam in Africa and elsewhere with indifference will find food for sober reflection in this incident.

THE PORTFOLIO

Missionary Expenditures

The critics of foreign missions are pleased to assert that but a small amount of the money invested reaches those for whose benefit it is given. They do not agree as to the percentage which falls short of its purpose. I have sometimes thought those who most freely make such charges are persons who have the least investment in the cause. My observation has been that no trust funds, and there is none more sacred, were ever more faithfully administered than those which are given for the support of our foreign missions. We do not, of course, put our mission work upon a commercial basis; our contributions are not intended to yield current interest in kind. The return which comes from investment

in the missionary service is infinitely higher and better and richer than all this. The suggestion that the funds appropriated are not expended with either integrity or good judgment is unsupported by the facts. Those who are engaged in the missionary movement abroad are as faithful to trust and duty as any one to be found in any other calling anywhere. The missionaries, as a general rule, conserve their resources with intelligent fidelity, and make the most of their opportunities; they are not given to luxurious or extravagant living, and are obliged to practice economy in the most rigid way. They content themselves frequently with the barest necessities, and give up all thought of the comforts which they would enjoy at home. They know what self-abnegation means, for they practice it in greater or less degree throughout their service. They must, of course, live respectably and spend modestly; they cannot be expected to do more nor less than this.

From "American Missionaries Abroad," by former Vice-Pres. Charles W. Fairbanks, in The Outlook.

Mr. Roosevelt on Missions

Those who complain of or rail at missionary work in Africa, and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries and shortcomings of their flocks, would do well to consider that even if the light which has been let in is but feeble and gray, it has at least dispelled a worse than Stygian darkness. As soon as native African religions — practically none of which has hitherto evolved any substantial ethical basis — develop beyond the most primitive stage they tend, notably in middle and Western Africa, to grow into malign creeds of unspeakable cruelty and immorality, with a bestial and revolting ritual and ceremonial. Even a poorly taught and imperfectly understood Christianity, with its underlying foundation of justice and mercy, represents an immeasurable advance on such a creed.

Where, as in Uganda, the people are intelligent, and the missionaries unite disinterestedness and zeal with common sense, the result is astounding. The majority of the people of Uganda are now Christian, Protestant or Catholic; and many thousands among them are sincerely Christian, and show their Christianity in practical fashion by putting conduct above ceremonial and dogma. Most fortunately, Protestant and Catholic seem now to be growing to work in charity together, and to show rivalry only in healthy effort against the common foe; there is certainly enough evil in the world to offer a target at which all good men can direct their shafts without expending them on one another.

We visited the Church of England Mission, where we were received by Bishop Tucker, and the two Catholic Missions, where we were received by Bishops Hanlon and Streicher; we went through the churches and saw the schools, with the pupils actually at work. In all the missions we were received with American and British flags, and listened to the children singing "The Star-Spangled Banner."

From "African Game Trails," in Scribner's Magazine for August.

THE BOOKSHELF

Winners of the World during Twenty Centuries. By Mary Tracy Gardner and William Edward Gardner. New York: Fleming H. Revell Co. Pp. 239. Price, 60 cents net.

This book, as its dedication discloses, is intended especially for "those boys and girls in the homes and Sunday schools of today who will be the winners of the world tomorrow." It is a small volume on a very large subject. It undertakes, in such form as "will stir the hearts of our boys and girls," to trace the spread of Christianity

through all its stages, from the mission of St. Paul to the Gentiles down to the present day. Of course it must be exceedingly fragmentary, sketchy, and condensed. Whole chapters of church history are summed up in a paragraph or even a single sentence. Naturally it gives the major part of its space to the modern missionary era, the last five of its nine chapters falling mostly within the nineteenth century. Its method of dealing with the missionary history avoids everything abstract, presenting events through the personality of the missionaries who figured in them. The arrangement of the book contemplates its use in mission study classes under the direction of a teacher. With this in view its introduction is in the form of a lesson, assuming that its readers will be pupils, and its text is followed by some twenty pages of suggestions to teachers as to reading and methods to be followed. That the book is succeeding well in the attainment of its purpose may be inferred from the fact that it has passed to the third edition within nine months.

The Evangelical Invasion of Brazil. By Samuel R. Gammon. Richmond: Presbyterian Committee of Publication. Pp. 179. Price, 75 cents, postpaid.

This compact volume upon Protestant missionary work in one of the largest Latin American states is the result of twenty years' experience and observation by one of the missionaries of the Southern Presbyterian Board. It is not the work of that church alone of which it treats or to which it owes its origin. The preparation of it was undertaken by its author upon requests from representatives of other denominations besides his own, by whom he was regarded as perhaps the most influential single missionary in Brazil. It comprises eight chapters and three short appendices, one of which is purely statistical. The first three chapters are descriptive of the land, its physical features and abounding natural resources, its people in their racial and social characteristics, and their history through the last four hundred years. The two middle chapters deal with the country as a mission field, setting forth especially its religious situation and needs. While this consists very largely in tracing the effect of the Roman Catholic teaching and influence upon the people, it is done with much discrimination and exceeding fairness. The last three chapters treat of the forces and fruits of Protestant mission work there, especially through the last fifty years, and the appeal which Brazil makes to Protestant America for its share of missionary attention and interest. That appeal is strikingly enforced by the following comparison: —

"Brazil is our Samaria. When the Saviour gave to his apostles the great missionary charter of the church, he placed Samaria before the pagan lands of the world. There were geographical and religious reasons for this order. Samaria was the nearest neighbor to the Jew, and her religion was a corrupt and apostate form of the Jewish faith. The Samaritans, too, had in them the making of fine evangelists, and when converted they would be as zealous as their Jewish brethren in publishing salvation unto the ends of the earth. And just so is Latin America a Samaria to Protestant North America. It lies just at her doors. Romanism, too, the religion of Latin America, is a corrupt form of true Christianity, and who can doubt, in view of what they are doing for the evangelization of their own peoples, that the Latin Americans once brought into the fold of evangelical Christendom will make splendid companions in arms for the conquest of the rest of the world for Christ?"

OTHER BOOKS RECEIVED

"The Story of Jesus Told for Children," by E. F. Jones. New York: Thomas Y. Crowell & Co. Pp. 175. Price, $1.00. "The Fundamentals: A Testimony." Vol. II. Chicago: Testimony Publishing Co. Pp. 125. Sent free upon request. "Commentary on the New Testament: John's Epistles and Revelation." In Japanese. Vol. X. By Drs. Learned and Omiya.

DEPARTURES

August 2. From New York, Rev. and Mrs. T. T. Holway, returning to the European Turkey Mission.

August 3. From New York, Dr. Caroline F. Hamilton, returning to the Central Turkey Mission.

August 6. From New York, Rev. Murray S. Frame, to join the North China Mission; Rev. Leonard J. Christian, to join the Foochow Mission; and Rev. Lawrence C. Powers, to join the Madura Mission. (See page 380.)

August 6. From Boston, Rev. and Mrs. J. E. Merrill, returning to the Central Turkey Mission; Miss Sophie S. Holt and Miss Grace Kellogg, going out for a term of years to teach in the Western Turkey Mission; also Mr. Lyman Cady, to teach in Anatolia College; Miss Mary Riggs, returning to the Eastern Turkey Mission. (See page 381.)

ARRIVALS IN THIS COUNTRY

April 30. At San Francisco, Rev. Charles A. Stanley, of the North China Mission.

July 2. At San Francisco, Dr. and Mrs. H. T. Whitney, of the Foochow Mission.

July 11. At Toronto, Canada, the Misses Melville, of the West Africa Mission.

July 11. At New York, Miss Nina E. Rice and Miss Madeline Gile, of the Western Turkey Mission.

July 16. At Seattle, Miss Laura N. Jones, of the North China Mission.

July 18. At Worcester, Mass., Rev. and Mrs. H. P. Perkins, of the North China Mission.

July 21. At New York, Rev. and Mrs. J. S. Porter, of the Mission to Austria.

July 21. At Boston, Rev. and Mrs. Walter Foss, of the Zulu Mission.

July 25. At New York, Rev. and Mrs. L. F. Ostrander, of the European Turkey Mission.

July 25. At Boston, Miss Eva M. Swift, of the Madura Mission.

July 29. At New York, Dr. and Mrs. Edward Riggs, of the Western Turkey Mission.

August 3. At New York, Mrs. F. W. Macallum and Miss Ellen M. Blakely, of the Central Turkey Mission.

August 8. At Montreal, Rev. and Mrs. H. M. Irwin, of the Western Turkey Mission.

MARRIAGES

July 19. At Karvizawa, Japan, Rev. Wynn Cowan Fairfield and Miss Daisie P. Gehman. After September 1 they will be at their station, Taikuhsien, in the Shansi Mission.

July 26. At Madrid, Spain, Elizabeth M., daughter of Rev. William H. Gulick, of the Mission to Spain, to Mr. George Lincoln, of Boston.

DEATH

July 6. At Samokov, Bulgaria, John Holley, second son of Rev. and Mrs. L. F. Ostrander, aged seven months and thirteen days.

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The subject in our gallery of missionary children for the present month is probably not destined to be President of the United States, but he seems already to have his eye upon "African Game Trails," after the illustrious example of one who has been our President. He will doubtless follow the example of Mr. Roosevelt in another respect, by making his African hunting simply a recreation to more serious work.

WILFRED L. WOODSIDE

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	5 00	
Bar Harbor, Cong. ch.	389 60	
Belfast, 1st Cong. ch.	25 00	
Bethel, Cong. ch.	24 10	
Brewer, 1st Cong. ch. and Sab. sch.	41 22	
Caratunk, Cong. ch.	1 00	
Dead River, Cong. ch.	1 00	
Ellsworth, Mrs. P.	2 00	
Farmington, 1st Cong. ch.	36 00	
Fryeburg, Cong. ch.	10 00	
Hampden, Cong. ch.	14 24	
Harrison, Friend,	10 00	
Lewiston, Pine-st. Cong. ch.	46 00	
Litchfield, Cong. ch.	8 00	
Lyman, Cong. ch.	15 00	
North Harpswell, Mrs. Harriet Wilson,	1 00	
North Yarmouth, Cong. ch.	20 00	
Orrs Island, Mary L. Page,	5 00	
Portland, West Cong. ch., 19; Danetta M. Lowe, 5,	24 00	
Skowhegan, Island-av. Cong. ch.	9 80	
South Gardiner, Cong. ch.	24 00	
The Forks, Cong. ch.	1 00	
Westbrook, Walter F. Haskell,	10 00	722 96
Legacies.—Portland, Abbie M. Dewey, by Henry W. Swasey and Geo. F. Jenkins, Ex'rs, 1,275, less taxes,		1,244 00
		1,966 96

New Hampshire

Brookline, Cong. ch.	13 00	
Campton, Cong. ch.	12 00	
Concord, Rev. N. F. Carter,	5 00	
Dalton, Cong. ch.	1 80	
Deerfield, Cong. ch.	4 00	
Dover, 1st Cong. ch.	94 59	
Exeter, 1st Cong. ch.	100 00	
Gilmanton Iron Works, Cong. ch.	5 00	
Gilsum, Cong. ch.	12 00	
Hampton Falls, Rev. W. S. Thompson,	2 00	
Hancock, Mrs. Mary A. Homes,	10 00	
Hollis, Cong. ch.	14 88	
Laconia, Cong. ch.	73 26	
Lakeport, Wm. C. Landis,	5 00	
Nelson, Cong. ch.	20 00	
North Hampton, Cong. ch.	9 50	
Ossipee, Cong. ch., for Adana, of which Mrs. Mary A. Taylor, 10,	18 00	
Pembroke, Cong. ch.	9 00	
Plaistow, N. H., and North Haverhill, Mass., Cong. ch.	32 00	
Portsmouth, North Cong. ch.	582 40	
Rindge, 1st Cong. ch.	25 00	
Rochester, 1st Cong. ch.	32 10	
Temple, Cong. ch.	16 00	
Troy, Trinitarian Cong. ch.	14 00	
Waterville, Friend,	5 00	
Webster, 1st Cong. ch.	34 55	
West Lebanon, Cong. ch.	96 00	
Wilton, Ellen G. Hart,	10 00	1,256 08

Vermont

Barnet, Cong. ch.	20 00	
Benson, Cong. ch., toward support Rev. E. A. Yarrow,	27 00	
Granby, Friend,	2 00	
Hartford, Anon., of which 30 for Shao-wu,	35 00	
Morgan, Cong. ch.	3 25	
Pawlet, Cong. ch.	12 50	
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow,	73 30	
Randolph, Bethany Cong. ch.	5 00	
St. Johnsbury, North Cong. ch.	10 00	
Sheldon, Cong. ch., of which 3.53 from Ladies' Club,	28 00	
Shoreham, Cong. ch.	61 25	
Springfield, Cong. ch.	142 92	
West Brattleboro, Cong. ch.	22 20	
Westford, Cong. ch.	2 00	
Westminster West, Cong. ch.	10 00	
Weybridge, Cong. ch.	8 54	
Windsor, G. B. Woodbury,	2 00	464 96

Massachusetts

Abington, 1st Cong. ch.	48 00	
Amesbury, Union Cong. ch.	22 00	
Arlington, Emily H. Sweet,	1 00	
Athol, Cong. ch.	110 03	
Auburndale, Alice E. Chandler,	5 00	
Becket, North Cong. ch., Miss Clara Tracy,	1 00	
Boston, 2d Cong. ch. (Dorchester), 101.43; Central Cong. ch. (Jamaica Plain), 100; Brighton Cong. ch., 90.45; 2d Cong. ch. (Dorchester), Member, 50; Union Cong. ch., L. P. L., toward support Dr. E. L. Bliss, 35; Shawmut Cong. ch., C. E. Hobbs, 25; Boylston Cong. ch. (Jamaica Plain), 17.92; Winthrop Cong. ch. (Charlestown), 8.80; B. C. Hardwick, 200; Rev. S. D. Towne, 5; A mite-box, 6; Friend, 10,	649 60	
Brockton, Waldo Cong. ch., 9; Lincoln Cong. ch., 1,	10 00	
Cambridge, 1st Cong. ch., 588.08; Pilgrim Cong. ch., 20.48,	608 56	
Canton, Cong. ch.	26 90	
Chelsea, 1st Cong. ch.	112 00	
Clinton, E. P. Sawtell,	5 00	
Cohasset, 2d Cong. ch.	29 40	
Concord, Trinitarian Cong. ch.	49 22	
Dalton, 1st Cong. ch.	400 00	
Danvers, Maple-st. Cong. ch., toward support Rev. E. Fairbank,	200 00	
Dedham, M. C. B.	40 00	
Deerfield, Cong. ch.	10 00	
Easton, Cong. ch.	17 07	
Georgetown, 1st Cong. ch.	13 56	
Goshen, Cong. ch., toward support Rev. C. T. Riggs,	25 00	
Granby, Cong. ch.	10 80	
Hadley, North, 2d Cong. ch.	20 00	
Hanover, 2d Cong. ch.	2 15	
Hanson, 1st Cong. ch.	6 14	
Hatfield, Cong. ch.	51 08	
Heath, Union Evan. Cong. ch.	22 40	
Hinsdale, 1st Cong. ch.	86 38	
Ipswich, South Cong. ch.	100 00	
Lenox, Cong. ch., 58.99; do., G. T. W., 5; Carrie C. Sedgwick, 10,	73 99	
Leominster, F. A. Whitney,	15 00	
Lexington, Friend, 100; Friends, 8,	108 00	
Lithia, Friend,	60	
Littleton, Cong. ch.	11 50	
Lowell, Kirk-st. Cong. ch., 150; Highland Cong. ch., 75,	225 00	
Ludlow Center, Mrs. S. E. Jones,	10 00	
Lynn, North Cong. ch., 25; Central Cong. ch., 16; Mrs. J. W. Nute, 5,	46 00	
Medford, Rev. S. K. B. Perkins,	1 00	
Melrose, Orth. Cong. ch.	205 92	
Merrimac, Friend, for Aruppukottai,	20 00	
Middlefield, Cong. ch.	12 40	
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 105.25; 2d Cong. ch., 38.75,	144 00	
Millis, Cong. ch. of Christ,	22 06	
Milton, Ernest T. Chase,	20 00	
Mittineague, Cong. ch.	41 20	
Monson, Cong. ch., toward support Rev. H. J. Bennett,	330 65	
New Bedford, North Cong. ch., 75.26; Trinitarian Cong. ch., 52.25,	127 51	
New Braintree, G. K. Tufts,	25 00	
Newton Center, 1st Cong. ch.	346 39	
Norfolk, Mrs. Harriet and Henry F. Jones,	10 00	
North Adams, Cong. ch.	160 00	
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 266.92; W., 300,	566 92	
North Attleboro, Oldtown, Cong. ch.	15 00	
North Chelmsford, 2d Cong. ch., Mrs. H.		

N. Bryant, In memory of Henry E. Bosworth, 5; Rev. J. B. Cook, 3.50, 8 50
North Dana, In memory of S. R. C. 5 00
North Leominster, Cong. ch. 22 67
North Wilbraham, Grace Union Cong. ch. 26 51
Norton, Wheaton Seminary students, 25 00
Peru, Cong. ch. 4 00
Pittsfield, South Cong. ch. 60 00
Randolph, 1st Cong. ch. 181 12
Richmond, Cong. ch. 33 42
Rockport, 1st Cong. ch., 12.64; Pigeon Cove, Cong. ch., 10, 22 64
Seekonk, Union Cong. ch. 12 00
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 53 73
Somerville, Mrs. J. H. O'Brion, 10 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 267 95
South Hadley, Louise F. Cowles, 3 00
South Royalston, 2d Cong. ch. 17 50
Southville, Cong. ch. 85
Spencer, Mrs. Sybil A. Temple, 20 00
Springfield, South Cong. ch., Friend, 200; Park Cong. ch., 64.26; Olivet Cong. ch., 10.25; Rev. J. L. R. Trask, 10; Mrs. D. A. Woodward, 2, 286 51
Sturbridge, Julia E. Hyde, 10 00
Taunton, Union Cong. ch., 9.09; Miss Lincoln, 30; Mrs. Annie E. Philbrick, 25, 64 09
Wellesley, Cong. ch., of which 25 from Mary S. Denniston, 192.93; A. M. G., for Mindanao, 12, 204 93
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 149 06
West Medway, Cong. ch., 25; Friend, 10, 35 00
Winchester, Henry C. Ordway, 15 00
Worcester, ch. of the Covenant, 7 74
———, Hill Tops, for work in Turkey, 2 00—6,768 65

Legacies. — Andover, Eveline Batchelder, by John H. Manning, Adm'r, 291 00
Ayer, Mrs. Lydia R. Hudson, by Mrs. Mary B. Nutting, Adm'x, 6,067 77
Watertown, Edward D. Kimball, add'l, 3 75—6,362 52

13,131 17

Rhode Island

East Providence, United Cong. ch. 9 80
Riverpoint, H. M. Clarke, 5 00——14 80

Young People's Societies

MAINE. — Hampden, Y. P. S. C. E. 4 39
NEW HAMPSHIRE. — Rye, Y. P. S. C. E., for Sholapur, 8 00
VERMONT. — Barton, Y. P. S. C. E. 5 75
MASSACHUSETTS. — Petersham, Y. P. S. C. E., 20; Somerville, Highland Y. P. S. C. E., 10; South Weymouth, Old South Y. P. S. C. E., for Adana, 30, 60 00

78 05

Sunday Schools

MAINE. — Portland, Seamen's Bethel Sab. sch., for Mindanao, 8; Sandy Point, Sab. sch., for Mindanao, 1; Wells, 1st Cong. Sab. sch., for Mindanao, 3, 12 00
NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 4 00
VERMONT. — East Corinth, Cong. Sab. sch., for Mindanao, 15 00
MASSACHUSETTS. — Boston, 2d Cong. Sab. sch. (Dorchester), 10; Lynn, Central Cong. Sab. sch., for Mindanao, 8.93; Natick, Cong. Sab. sch., 8; South Acton, Cong. Sab. sch., 5; Waverley, Cong. Sab. sch., for Mt. Silinda, 15; Worcester, Bethany Cong. Sab. sch., Class No. 3, for Pang-Chuang, 15, 61 93

92 93

MIDDLE DISTRICT

Connecticut

Ansonia, German Cong. ch. 2 00
Bridgeport (Black Rock), Plymouth Cong. ch., 10; Friend, 100, 110 00
Bristol, J. T. Chidsey, 5 00
Centerbrook, Cong. ch. 11 41
Colchester, 1st Cong. ch. 70 48
Colebrook, Cong. ch. 29 63
Coventry, 2d Cong. ch. 30 10
Cromwell, 1st Cong. ch., Ladies' Miss. Soc. 22 00
Danielson, Cong. ch. 18 76
East Hampton, Cong. ch. 15 32
East Haven, Foxon Cong. ch. 15 00
Exeter (Leonard Bridge), Cong ch. 16 37
Groton, Cong. ch., 37.20; Mrs. E. W. Hooker, toward support Rev. R. S. Stapleton, 700, 737 20
Haddam Neck, Cong. ch. 5 50
Hartford, 1st Cong. ch., of which 10 from Mrs. Alice J. House, and 400 from friends, 611.31; Park Cong. ch., toward support Rev. A. B. DeHaan, of which 25 from Mr. Geo. E. Avery, 175; 1st Cong. ch., Emma Bunce, 14; Mrs. S. T. Davison, 100; Caroline Hansell, 20; Friend, 5, 925 31
Higganum, Cong. ch. 6 00
Litchfield, 1st Cong. ch. 96 85
Meriden, 1st Cong. ch., Friend, 25; G. T. W., 20; Mrs. A. C. Wetmore, 10, 55 00
Middletown, 1st Cong. ch., 16.77; James H. Bunce, 15, 31 77
Milford, Plymouth Cong. ch., Mrs. O. T. Clarke, 20 00
Naugatuck, Sara D. Smith, 20 00
New Britain, South Cong. ch., Friend, 5 00
New Haven, Dwight-pl. Cong. ch., 150; Danish Cong. ch., 11.20; Rose M. Munger, 10; M. M. Gower, 5, 176 20
Niantic, Cong. ch. 22 00
Norwich, Park Cong. ch., 221; Mr. and Mrs. Lewis A. Hyde, 10, 231 00
Old Saybrook, Cong. ch. 19 30
Plainville, Mr. and Mrs. H. P. H. 5 00
Plantsville, Cong. ch. 38 28
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 186 82
Rockville, Union Cong. ch. 1 40
Salem, Cong. ch. 29 00
Scitico, Sarah E. Stowe, 5 00
South Norwalk, 1st Cong. ch. 26 96
Stafford Springs, Cong. ch. 77 03
Staffordville, Cong. ch. 4 00
Taftville, Cong. ch. 3 80
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 440 00
Thomaston, Cong. ch. 17 91
Thompson, Cong. ch. 13 00
West Hartford, Lilla M. Harmon, 5; Ruth E. Cushman, 2, 7 00
West Haven, 1st Cong. ch. 38 15
West Suffield, Benj. Sheldon, 5 00
Winchester, Cong. ch. 18 30
Windham, 1st Cong. ch. 31 75
Windsor, 1st Cong. ch. 39 34
Winsted, 2d Cong. ch., 87.33; 1st Cong. ch., 29.75, 117 08
Wolcott, Cong. ch. 22 00
Woodstock, 1st Cong. ch. 19 06
———, Friend, 300 00—4,143 08

Legacies. — Pomfret, Miss Amaryllis Mathewson, by John P. Grosvenor, Ex'r, 500 00
Salisbury, Emily P. Miles, by Clara G. Miles and Helen W. Miles, Ex's, 50, less tax, 48 97——548 97

4,692 05

New York

Albany, Mrs. E. M. Morris, 10; J. C. Laing, for Central Turkey, 5, 15 00
Amsterdam, Sarah H. Wheaton, 1 00
Angola, Miss A. H. Ames, 1 50
Brooklyn, Flatbush Cong. ch., 92.13; Cong. ch. of the Evangel, 53.10; Charles S. Hartwell, 10; Mrs. Peter McCartee, 25; Mrs. J. L. Roberts, for Mindanao, 25; Miss J. P. Roberts, of which 15 for Pang-Chuang, 20; Miss Z. R. Dowie, 5; Friend, 20, 250 23
Buffalo, 1st Cong. ch., Mrs. S. C. Whittemore, 50; Marion Whittemore, 10, 60 00
Camden, 1st Cong. ch. 15 25
Canaan, Cong. ch. 20 12

Canandaigua, Cong. ch., Woman's For. Miss. Soc., 150; the Misses Granger, 20, 170 00
Dolgeville, Cornelia M. Buck, 35 00
East Bloomfield, Mrs. Eliza S. Goodwin, 2 00
East Rockaway, Bethany Cong. ch. 15 00
Eldred, Cong. ch., 30; Friend, 100, 130 00
Fairport, Mrs. E. M. Chadwick, 10 00
Flushing, 1st Cong. ch., for Sivas, 214 66
Friendship, E. N. Wasson, 30 00
Gloversville, 1st Cong. ch. 187 56
Middle Haddam, Cong. ch. 3 65
Middletown, North-st. Cong. ch. 10 00
New York, Henry M. Strong, 5 00
Norwood, Cong. ch. 20 00
Oxford, Friend, 1 00
Pulaski, Cong. ch. 2 50
Riverhead, Sound-av. Cong. ch. 49 61
Rochester, Mrs. M. G. Jagnow, 2 00
Rutland, Cong. ch. 24 67
Salamanca, Cong. ch. 27 00
Sherburne, 1st Cong. ch. 752 24
Wellsville, Cong. ch., of which 30 from friend, for Aruppukottai, and 40 from do., for Mindanao, 70 00
Woodville, Miss P. S. Wood, 10 00—2,135 99

New Jersey

Asbury Park, 1st Cong. ch. 17 35
East Orange, Mrs. J. A. Hulskamper, 10; Emily L. Johnson, 2, 12 00
Montclair, Cong. ch., for Adana, 30 25
Newark, T. B. H., 25; Dr. Caldwell Morrison, 5, 30 00
Upper Montclair, Christian Union Cong. ch. 165 00
Westfield, Cong. ch. of Christ, 250 00——504 60

Pennsylvania

Lander, Cong. ch. 8 75
Milroy, White Memorial Cong. ch. 25 00
Philadelphia, Miss Maud F. Stone, 1 00
Ridgway, Priscilla Little, 40 00
Siglerville, Cong. ch. 4 00
Slatington, Welsh Cong. ch. 2 00——80 75

Ohio

Alliance, Cong. ch., of which W. S. Thomas, 3. 5 00
Barberton, Columbia Cong. ch. 40 00
Claridon, Cong. ch. 22 90
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 668.40; Archwood-av. Cong. ch., 25; Mrs. Catherine J. Parsons, 10, 703 40
Fort Recovery, Cong. ch. 13 00
Hudson, Cong. ch., of which 10 from Woman's Asso. 110 00
Huntsburg, Mary E. Millard, 5 00
Johnston, Cong. ch. 3 00
Mansfield, 1st Cong. ch. 100 00
Mt. Vernon, 1st Cong. ch. 20 00
Nelson, Cong. ch. 2 00
New London, Mrs. M. S. Taylor, 7 00
Oberlin, 1st Cong. ch. 70 92
Radnor, Cong. ch. 20 72
Ruggles, Cong. ch. 21 26
Sandusky, 1st Cong. ch. 3 77
Toledo, Washington-st. Cong. ch. 6 56
Twinsburg, Cong. ch. 62 20
Vermilion, 1st Cong. ch. 6 00
Zanesville, Mrs. C. S. Hobart, 10 00—1,232 73

Delaware

Newark, Mary M. Foote, 50 00

District of Columbia

Washington, 1st Cong. ch. 297 00

Georgia

Rogers, Cong. ch. 1 50

Florida

Ormond, Cong. ch., for work of Dr. Percy T. Watson, 27 00
Pomona, Cong. ch , Friend, 7 00——34 00

Young People's Societies

Connecticut. — Coventry, 2d Y. P. S. C. E. 2 60
New York. — New York, Forest-av. Y. P. S. C. E. 5 00
New Jersey. — Montclair, Baker Mission students, for Mt. Silinda, 30; do., Y. P. S. C. E., for Adana, 8.50, 38 50
Ohio. — Gomer, Welsh Jun. Y. P. S. C. E., for Aruppukottai, 30 00
76 10

Sunday Schools

Connecticut. — Colchester, 1st Cong. Sab. sch., 4.35; Coventry, 2d Cong. Sab. sch., for mission schools, 8.63; Derby, 2d Cong. Sab. sch., for Mt. Silinda, 25.41; Ridgefield, Cong. Sab. sch., 15; Rockville, Union Cong. Sab. sch., 16.46; Talcottville, Cong. Sab. sch., 10, 79 85
New York. — Eldred, Cong. Sab. sch., for Pang-Chuang, 30; Salamanca, Cong. Sab. sch., for Mindanao, 30; Sherburne, Cong. Sab. sch., 30.80, 90 80
Pennsylvania. — Glenolden, Cong. Sab. sch. 7 00
Ohio. — Hudson, Cong. Sab. sch., 3.50; Twinsburg, Cong. Sab. sch , 11.68; Vermilion. Cong. Sab. sch., 15, 30 18
Georgia. — Byron, Cong. Sab. sch. 1 00
208 83

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 9 46
Memphis, 1st Cong. ch. 140 00——149 46

Louisiana

Roseland, 1st Cong. ch., Member, 25 00

Texas

Dallas, Central Cong. ch., Ladies' Miss. Soc. 10 00

Indiana

Elwood, Cong. ch. 4 80
South Bend, Mr. and Mrs. C. C. Fuller, 20 00——24 80

Oklahoma

Anadarko, W. H. Campbell, for Mindanao, 40 00

Illinois

Aurora, New England Cong. ch., 91.35; 1st Cong. ch., 32.73, 124 08
Buda, Cong. ch. 75 32
Chicago, 1st Cong. ch., 1,019.53; Warren-av. Cong. ch., 88.10; Berea Cong. ch., A. D. Millerd, 60; Crawford Cong. ch., 15; University Cong. ch., In loving memory of H. B. H., 10; Porter Mem. Cong. ch., 6.90; South Cong. ch., Rev. Edwin N. Andrews, 5, 1,204 53
Elgin, 1st Cong. ch. 100 00
Evanston, 1st Cong. ch. 200 00
Forrest, 1st Cong. ch. 15 25
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Lacon, Cong. ch. 10 00
Loda, Cong. ch. 150 00
McLean, Cong. ch. 7 35
Oak Park, 2d Cong. ch., Mr. and Mrs. Frank Kimball, toward support Rev. C. A. Nelson, 200 00
Ontario, Cong. ch. 18 70
Ottawa, 1st Cong. ch. 13 73
Peru, Cong. ch. 15 00
Rantoul, Cong. ch. 29 00
Sandwich, 1st Cong. ch. 39 30
Seward, Cong. ch., G. W. Flagg, deceased, 12.50; R. E. Short, 100, 112 50
Vienna, Cong. ch., E. Wiggle, 1 00
Waukegan, German Cong. ch. 7 30
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 16 50
Whiteflock, Cong. ch. 5 20—2,494 76

Michigan

Bellaire, Cong. ch., of which Ladies' Miss. Soc., 5, 15 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 100 00
Grand Rapids, Smith Mem. Cong. ch., 25; Plymouth Cong. ch., 10, 35 00
Greenville, Louisa M. Graham, 1 00
Hilliards, Cong. ch. 35 00
Hopkins, 1st Cong. ch. 5 25
Howell, Friend, 50 00
Lake Linden, Cong. ch. 6 36
Middleville, Cong. ch. 2 65
Somerset, Cong. ch. 15 00
South Haven, 1st Cong. ch. 25 00
Stanton, Cong. ch. 20 00
Vicksburg, Cong. ch. 6 00——316 26

Wisconsin

Alderly, Cong. ch. 25 00
Burlington, Plymouth Cong. ch. 25 00
Darlington, Cong. ch., John Bray, 25 00
Fort Atkinson, 1st Cong. ch. 20 00
Lake Geneva, 1st Cong. ch. 25 00
Madison, Plymouth Cong. ch. 7 50
Menomonie, Mrs. V. A. Knapp, 100 00
Milwaukee, Swedish Cong. ch. 5 88
Minong, Cong. ch. 50
Pleasant Valley, Cong. ch. 21 45
Solon Springs, Cong. ch. 1 35
Suring, Rev. J. H. Pedersen, 5 00
Two Rivers, Grace Cong. ch. 10 25
Viola, Cong. ch. 2 00
Williams Bay, Cong. ch. 5 76——279 69

Minnesota

Dawson, A. J. Peterson, 15 00
Felton, Cong. ch. 3 09
Freeborn, Cong. ch. 7 00
Minneapolis, Park-av. Cong. ch., 67.07; Pilgrim Cong. ch., 22.15; Mizpah Cong. ch., 7, 96 22
Morris, 1st Cong. ch. 45 66
Rose Creek, Cong. ch. 3 45——170 42

Legacies.— St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r add'l, 250 00

420 42

Correction.— 5, acknowledged in June *Herald* from Dodge Center, should have been from Claremont.

Iowa

Belmond, Cong. ch. 5 00
Clarion, 1st Cong. ch. 47 08
Council Bluffs, Friend, 100 00
Cromwell, Cong. ch. 11 31
Davenport, Edwards Cong. ch. 130 00
Des Moines, Plymouth Cong. ch., Mr. and Mrs. Elliot S. Miller, toward support Rev. J. K. Browne, 100 00
Eldora, Cong. ch. 100 00
Elkader, Cong. ch. 8 29
Fairfield, Cong. ch. 50 00
Genoa Bluffs, Cong. ch. 3 56
Lewis, Cong. ch. 60 00
Milford, 1st Cong. ch. 30 00
Monona, Cong. ch. 6 82
Moorland, Cong. ch. 5 40
Nashua, Cong. ch. 25 00
New Hampton, R. H. Gurley, 5 00
Popejoy, Cong. ch. 4 00
Rockwell, Cong. ch. 10 00
Rodney, Cong. ch. 3 93
Silver Creek, Cong. ch. 2 71
Tabor, Cong. ch. 149 60
Templeton, Welsh Cong. ch. 3 25
Thompson, Cong. ch. 6 65
Waucoma, Cong. ch. 26 60——894 20

Missouri

Breckenridge, Cong. ch. 9 40
Kansas City, Westminster Cong. ch., Mary E. Watkins, for Pang-Chuang, 30; Ivanhoe Park Cong. ch., 10, 40 00
Lebanon, Cong. ch. 5 94
New Cambria, 1st Cong. ch. 26 75
St. Louis, Hope Cong. ch., 21; 1st Ger. Cong. ch., 15, 36 00——118 09

North Dakota

Amenia, Cong. ch. 46 00
Cooperstown, Cong. ch. 117 00
Eldridge, Cong. ch. 5 00
Jamestown, Cong. ch. 25 00——193 00

South Dakota

Hot Springs, Rev. Wm. Black, 5 00
Hudson, Cong. ch. 7 00
Ipswich, Cong. ch. 39 00
Osceola, Cong. ch. 1 55——52 55

Correction.— 14, acknowledged in July *Herald* from Brantford, should have been from Brentford.

Nebraska

Ashland, Cong. ch. 20 00
Avoca, Cong. ch. 8 00
Crete, Cong. ch. 13 16
David City, Cong. ch. 37 50
Irvington, Cong. ch. 3 50
Waverly, Swed. Cong. ch. 1 60
West Cedar Valley, Cong. ch. 3 67
York, Cong. ch. 30 00——117 43

Kansas

Chapman, Cong. ch. 12 00
Lawrence, Plymouth Cong. ch. 116 46
Leona, Cong. ch. 10 00
Parsons, Cong. ch. 5 25
Plevna, Cong. ch. 26 65
Sedgwick, Plymouth Cong. ch. 7 00
Wichita, Rose M. Kinney, 1 00——178 36

Montana

Billings, 1st Cong. ch. 10 00

Wyoming

Big Piney, Cong. ch. 80
Glendo, Cong. ch. 1 20
Shoshoni, Cong. ch. 2 83
Wheatland, Cong. ch. 1 72——6 55

Colorado

Denver, Ohio-av. Cong. ch. 130 00
Eaton, Cong. ch. 110 00
Silverton, Cong. ch. 9 14——249 14

Young People's Societies

Illinois.— Chicago, Missionary Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50; Dwight, Y. P. S. C. E., toward support Rev. and Mrs. A. MacLachlan, 10; Peru, Y. P. S. C. E., 10, 32 50
Iowa.— Dubuque, Jun. Y. P. S. C. E. of Immanuel (Ger.) Cong. ch., 5; Salem, Y. P. S. C. E., for Mt. Silinda, 10, 15 00
Missouri.— Lebanon, Y. P. S. C. E., toward support Rev. J. H. DeForest, 10; St. Louis, Hope Y. P. S. C. E., 5, 15 00
Montana.— Billings, 1st Y. P. S. C. E. 2 60

65 10

Sunday Schools

Michigan.— Adrian, Union Gospel Sab. sch. 5 65
Iowa.— Baxter, Cong. Sab. sch. 1 90
Missouri.— Joplin, East Cong. Sab. sch., 3.29; St. Louis, Hope Cong. Sab. sch., 10, 13 29
North Dakota.— Elbowoods, Cong. Sab. sch., for Shansi, 30 00
South Dakota.— Tulare, Welcome Cong. Sab. sch. 5 00
Nebraska.— Exeter, Cong. Sab. sch., for Mindanao, 30 00
Kansas.— Lawrence, Plymouth Cong. Sab. sch. 36 07
Colorado.— Silverton, Cong. Sab. sch. 5 44

127 35

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch.		18 38

Idaho

New Plymouth, Cong. ch.		28 00

Washington

Christopher, John A. Stewart, for Pang-Chuang,	100 00	
Rosalia, Carey Mem. Cong. ch.	4 92	
Seattle, Keystone Cong. ch.	11 65	116 57

Oregon

Beaverton, Abraham Reichen,	10 00	
Butteville, Mrs. Marianne Vandeleur,	1 50	
Elliot Prairie, Cong. ch.	5 00	
Lebanon, Rev. I. Carleton,	8 89	
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg,	300 00	
Woodburn, Bethel Cong. ch.	6 25	331 64

California

Auburn, Cong. ch.	12 57	
Benicia, Cong. ch.	5 00	
Berkeley, North Cong. ch., 17; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	89 00	
Bolinas, Mrs. A. C. Nichols,	10 00	
Claremont, Cong. ch., toward support Rev. W. F. Tyler,	300 00	
Henleyville, Mrs. J. C. Wilson, for Central Turkey,	100 00	
La Jolla, Miss Anna T. Ballantine,	10 00	
Long Beach, Cong. ch.	53 72	
Mill Valley, Cong. ch., Ladies' Miss. Soc.	4 00	
Oakland, 1st Cong. ch.	89 31	
Oleander, Cong. ch.	20 00	
Oroville, 1st Cong. ch.	25 00	
Pinole, Mr. and Mrs. B. T. Elmore, for Pang-Chuang,	5 00	
San Diego, Geo. W. Marston,	1,000 00	
Santa Rosa, Todd Cong. ch.	1 60	1,725 20
Legacies.—San Diego, Miss Helen Abernethy, by C. H. Abernethy,		200 00
		1,925 20

Young People's Societies

California.—Berkeley, North Y. P. S. C. E.	8 00

Sunday Schools

Washington.—Spokane, Westminster Cong. Sab. sch., Young Married People's Bible class, for Ing-hok,	30 00
California.—Petaluma, Cong. Sab. sch., 5; Pacific Grove, Mayflower Cong. Sab. sch., Young Woman's Philathea Bible class, for native teacher, Aruppukottai, 12,	17 00
	47 00

MISCELLANEOUS

Austria

Prague, Churches, through *Betanie* and Friends, for Shao-wu, 113.40; Skalitz ch., 3.76; Bystrey ch., 4.85; Prossnitz ch., 3.63,	127 64

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part,	12,681 32	
For rent and moving expenses to Barcelona,	1,200 00	
For missionary's salary, Mt. Silinda,	277 50	
For supplementary outfit, Tung-cho,	75 00	
For medical grant, Matsuyama,	17 50	
For teacher, Okayama,	50 00	14,301 32

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 10,500 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California,
Treasurer 439 00

25,240 32

Additional Donations for Special Objects

Maine.—Bar Harbor, A. F. Schauffler, for work, care Dr. G. C. Raynolds, 100; Portland, Mrs. Emma F. Southworth, for native helper, care Rev. F. E. Jeffery, 50; Wilton, Cong. Sab. sch., for Mardin High School Building Fund, 20,	170 00
New Hampshire.—Dalton, Mrs. James Richmond, for work, care Rev. C. C. Tracy, 2; Exeter, 1st Y. P. S. C. E., for work, care Rev. F. F. Goodsell, 15; Littleton, W. Bacon, for work, care Miss C. C. Richmond, 1.20,	18 20
Vermont.—Richmond, Cong. Sab. sch., Miss Adams's class, for work, care Rev. Wm. Hazen, 5; West Brattleboro, Cong. ch., for work, care Rev. E. C. Partridge, 5; ——— A Vermont friend, for Miss C. Shattuck's work, 50,	60 00
Massachusetts.—Andover, South Y. P. S. C. E., for Sivas Building Fund, 40; Attleboro, 2d Y. P. S. C. E., for work, care Rev. C. P. Knapp, 6; Auburndale, Rev. John E. Merrill, for student aid, Central Turkey College, 25; Boston, Union Cong. ch., L. P. L., toward church building, Balukesir, care Rev. C. T. Riggs, 65; do., 2d Cong. Sab. sch. (Dorchester), for work, care Rev. C. R. Hager, 10; Dedham, Miss M. C. Burgess, for work, care Rev. E. C. Partridge, 50; East Northfield, Y. W. C. A., Northfield Seminary, of which 10 for pupil, care Miss M. I. Ward, 25 for work, care Rev. J. S. Chandler, and 25 for pupil, care Miss F. Phelps, 60; Erving, Friend, for work, care Rev. B. K. Hunsberger, 30; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., of which 70 for native preacher, care Rev. C. R. Hager, and 35 for for Bible-woman, care do., 105; Fitchburg, Friends, for Mardin High School Building Fund, 8; Haverhill, Chinese Sab. sch. of 1st Presb. ch., for work, care Rev. C. R. Hager, 10; Lawrence, Chinese Sab. sch. of South Cong. ch., for do., 5; Longmeadow, Cong. Sab. sch., for work, care Dr. G. C. Raynolds, 55.55; do., Mrs. E. S. G. Allen, for Mardin High School Building Fund, 5; Lowell, Miss G. F. Vinton, for school work, care Miss E. McCallum, 10; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; South Acton, Woman's Soc., for pupil, Oorfa, 10; do., through Mrs. H. W. Tuttle, for Miss Shattuck's work, Oorfa, 12; South Ashburnham, Mrs. E. S. Needham, for church, care Rev. C. T. Riggs, 2; South Hadley, H. S. S. C., Mt. Holyoke College, for Martha A. King Memorial School, care Miss C. R. Willard, 222.26; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A Hume, 50; Turners Falls, Y. P. S. C. E., for work, care Rev. G. G. Brown, 2; West Andover, Y. P. S. C. E., for orphanage, care Rev. G. P. Knapp, 2.50; Whitman, 1st Cong. ch., for work, care Rev. E. Fairbank, 22.13,	811 19
Rhode Island.—Providence, Union Cong. ch., for chapel, care Rev. Watts O. Pye, 25; do., Chinese Sab. sch. of Beneficent Cong. ch., for work, care Rev. C. R. Hager, 30,	55 00
Connecticut.—Elmwood, Branch Sab. sch., for pupil, care Rev. H. G. Bissell, 15; do., Bissell Mission Band, for girls, care Mrs. H. G. Bissell, 4; Hartford, 1st Cong. ch., for use of Rev. Wm. Hazen, 25; New Britain, Chinese Sab. sch. of South Cong. ch., for native helper and Bible-woman, care Rev. C. R. Hager, 70; New Haven, Rev. Geo. T. Ladd, for work, care Rev. S. C. Bartlett, 30; Newington, Young Men's Mission Circle, for	

Little Boys' Home, care Mrs. J. E. Abbott, 15; New London, Friend, for work, care Rev. D. W. Learned, 35; Stafford Springs, Cong. ch., for Kessab school, care Miss E. M. Chambers, 3; West Hartford, Through Dr. C. F. Hamilton, for free beds, Aintab Hospital, 202.50; do., do., for medical work, care Dr. C. F. Hamilton, 85; West Suffield, Cong. Sab. sch., for orphanage, care Rev. F. W. Macallum, 5.24; —— Friend, for boys' school, Rev. B. K. Hunsberger, 200, 689 74

NEW YORK. — Brooklyn, Penny Aid Soc., for use of Mrs. Otis Cary, 22.50; do., Miss J. P. Roberts, toward church, care Rev. C. T. Riggs, 5; Buffalo, Mrs. Arthur C. C. Pollard, for child widows, care Mrs. M. L. Sibley, 5; Clifton Springs, Friends, for education of student, care Mrs. G. G. Brown, 27; Gloversville, 1st Cong. ch., Mary K. Berg, for work, care Rev. Edward Fairbank, 25; Mt. Vernon, Chinese Sab. sch. of Reformed ch., for Bible-woman, care Rev. C. R. Hager, 10; Rochester, Girls' Club of South Cong. ch., toward education of boy, care Rev. H. C. Hazen, 10; Warsaw, Cong. ch., Two members, for students, care Dr. D. Z. Sheffield, 60, 164 50

NEW JERSEY. — Glen Ridge, Cong. Sab. sch., for pupil, Mexico, 30 00

PENNSYLVANIA. — Harrisburg, Henry B. McCormick, for work, care Rev. G. S. Eddy, 100; Philadelphia, Mary E. Hebard, for nurse, care Dr. E. S. Ward, 175, 275 00

OHIO. — Cleveland, Rev. Dwight Goddard, for boys' school, care Rev. E. H. Smith, 100; Oberlin, The Oberlin Shansi Mem. Asso., for native helper, care Rev. P. L. Corbin, 83.33; Toledo, Washington-st. Cong. ch., Member, for Mardin High School Building Fund, 10; Vaughnsville, Cong. ch., for use of Miss A. B. Jones, 16.50; Youngstown. John J. Thomas, for student, care Rev. J. P. Jones, 40, 249 83

MARYLAND. — Baltimore, Mrs. J. B. M. Bristor, for Armenian orphans, care Miss A. C. Salmond, 750 00

TEXAS. — Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 7 50

ILLINOIS. — Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, of which 120 for boys and 60 for native teacher, both care Rev. H. G. Bissell, 180; do., Grace Cong. Sab. sch., for native pastor, care do., 12.50; do., Summerdale Y. P. S. C. E., toward roof for Edgar B. Wylie School, 10; do., Miss L. J. Eastman, for pupil, care Mrs. G. G. Brown, 3; Henry, G. Monroe Locke, In memory of Samantha E. Locke, for work, care Rev. and Mrs. P. L. Corbin, 300; Warsaw, Y. P. S. C. E., for pupil, care Miss S. W. Orvis, 26.50; Wheaton, College Cong. ch., for native helper, care Dr. F. F. Tucker, 26; ——, Friend, for work in Japan, 1, 559 00

MICHIGAN. — Ann Arbor, Alma C. Childs, for Sivas Boarding School, 2; Kalamazoo, 1st Cong. Sab. sch., Class, for pupil, Oorfa, 20; Owosso, Mrs. Julia F. Sharts, for work in hospital, care Dr. H. N. Kinnear, 10; Three Oaks, Cong. Sab. sch., for pupil, care Mrs. G. G. Brown, 6.10, 38 10

MINNESOTA. — Minneapolis, Park-av. Cong. ch., for Martha A. King Memorial School, care Miss C. R. Willard, 181.28; do., 1st Cong. ch., for girls' seminary, care Miss Lucile Foreman, 5; do., Fifth-av. Y. P. S. C. E., for Bible-woman, care Miss E. S. Hartwell, 5; Rochester, W. J. Eaton, toward purchasing chapel, care Rev. Watts O. Pye, 50, 241 28

IOWA. — Dubuque, Through Miss S. W. Orvis, of which 5.35 for Prim. Sab. sch. work, Talas, and 16.82 for girls' school, both care Miss S. W. Orvis, 22 17

MISSOURI. — St. Louis, K. T. Nushan, for work, care Dr. G. C. Raynolds, 18 00

NEBRASKA. — McCook, Ger. Cong. Sab. sch., for work, care Miss J. L. Graf, 8 40

KANSAS. — Council Grove, Rev. and Mrs. Geo. A. Chatfield, for Bible-woman, care Rev. C. R. Hager, 8; Manhattan, Mrs. Laura May Willfoung, for orphanage, care Rev. G. P. Knapp, 1.15; do., Laura E. Newell, for do., 1.10; Wichita, College Hill Cong. ch., for purchase of site for mission, care Rev. Watts O. Pye, of which 400 from A. A. Hyde, 600, 610 25

UTAH. — Salt Lake City, Phillips Y. P. S. C. E., for pupil, care Miss E. B. Fowler, 7 50

WASHINGTON. — Christopher, John A. Stewart, for building or enlargement of school, care Rev. C. A. Stanley, Jr., 200; Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 210 00

CALIFORNIA. — Los Angeles, Park Cong. ch., Mrs. W. L. Koethen, for normal school, care Rev. E. C. Partridge, 5; do., R. A. Harris, for work, care Dr. H. N. Kinnear, 25; Mill Valley, Y. P. S. C. E., for pupil, care Rev. E. A. Yarrow, 4, 34 00

HAWAII. — Honolulu, Mrs. Hattie C. Coleman, for girls' school, care Mrs. Alice M. Williams, 32 70

CANADA. — Kingston, Mrs. J. Macallum, for work in Dweshula's village, care Mrs. G. B. Cowles, 1; Montreal, Calvary Cong. ch., Ladies' Aux., for work, care Mrs. C. T. Sibley, 1; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; do., W. T. Lighthale, 5, and Miss K. M. Lighthale, 35, both for work, care Rev. C. R. Hager, 40, 92 00

AUSTRIA. — Prague, Through *Betanie*, for pupils, care Rev. G. P. Knapp, 7 62

TURKEY. — Constantinople, girls' college, Christian Asso., for orphanage, care Rev. J. H. Pettee, 13 50

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For use of Miss Laura Farnham,	10 00	
For work of Miss A. C. Bewer,	25 00	
For work of Miss R. M. Bushnell,	20 00	
For pupil, care Miss M. L. Daniels,	25 00	
For work, care Miss E. R. Bissell,	20 00	
For hospital, care Dr. Ruth P. Hume,	51 60	
For work, care Rev. E. H. Smith,	5 09	
For use of Miss M. P. Wells,	10 00	166 69

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupil, care Miss M. T. Noyes,	15 00	
For work, care Miss M. M. Haskell,	20 00	35 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For Doshisha Building Fund,	100 00

Income St. Paul's Institute

For St. Paul's Institute,	852 42
	6,329 59
Donations received in July,	57,657 51
Legacies received in July,	8,605 49
	66,263 00

Total from September 1, 1909, to July 31, 1910. Donations, $610,735.04; Legacies, $124,709.88 = $735,444.92.

Marsovan Seminary Building Fund

IOWA. — Van Cleve, Cong. ch.	30 00
NEW YORK. — Cooperstown, Wm. E. Guy,	100 00
	130 00

Woman's Medical Mission, Jaffna

CONNECTICUT. — Rockville, Cong. ch.	12 50

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Missionary Asso.	250 00

Work in the Philippines

NEW YORK. — New York, K.	300 00

Ready early in October

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By William E. Strong, Editorial Secretary

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